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TERMS OF THE

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THE HISTORY OF JOSEPH WOLF.

(Continued.)

After I had been four months in W. giving lessons in Hebrew, I departed for Switzerland, and came to Soleure, where an ex-Jesuit began to teach me, not the gospel, but a little catechism, which I was obliged to learn by heart. I lodged in the house of a citizen, where I likewise boarded. We dined together, and before we sat down, the master of the house and his wife turned their faces to an image of the Virgin Mary and of Christ, in order to ask a blessing. I turned my face to the window. The wife said to me, pointing with the finger to the image of Christ, "Mr. Wolf, our Lord is not at the window, he is there." I considered this as idolatrous, and said with anger, "Our Lord is at the window and every where; and this is not our Lord, it is only a piece of wood." The master of the lodging, and his wife then accused me to the ex-Jesuit, and he commanded me to ask pardon for the scandal which I gave. I would not, and therefore left Soleure: and in three weeks after, I arrived a second time in Prague, where I heard a Franciscan monk preach the gospel of Christ, and *not* popery and superstition: I went to *him after* he had finished his sermon, and he introduced me to the Vicar General of the Archbishop of Prague. This venerable Vicar-General recommended me to the care of an abbot of a Benedictine convent in Prague; and a monk of this convent read with me the prophets, the gospel, and the most spiritual works of Catholic authors, viz. Stolberg's, Sailer's, Schwarzhueber's, Thomas a Kempis, and Augustin's; and after six weeks I was baptized in the name of Christ, being seventeen years old at my baptism. They advised me to go to Vienna, and study philosophy and the oriental dialects. I did so, but the want of sustenance, and being obliged to give lessons, hindered my improving in philosophical learning and language as I wished.

I must now mention something which had considerable influence on my future conduct. I sought, when I arrived at Vienna, some good Catholic christians, and especially a pious confessor. I heard a good deal of F. S. who is one of the most learned men and excellent poets in Germany; he was once a Protestant christian only in name; for his religion was formed upon the model of the ancient Greeks and Romans. His lady was the daughter of the famous Jew called M. Mendelsohn of Berlin, and both became Catholics by persuasion. I introduced myself to them, and was kindly received; his lady is indeed a true christian, and inherits the talents of her father. She and her husband recommended me to their confessor, called Pater Hofbauer. If the Lord our God had not watched over me, I should now have been entirely initiated in the abominable system of Jesuitism; and indeed I was too much the dupe of it. I did not then discern the sophistry of the system. But by the grace of God I saw it after my departure from Rome, through experience of its deformity. It is well perhaps, that I here give the chaaracter of P. Hofbauer. Pope Ganganelli abolished the Jesuits, and died soon after that noble decision. The popes after him lamented it, and considered *the loss of the* Jesuits as the loss of their best soldiers; they purposed therefore again to *re-establish* this order; but as they could not yet do it openly, Alfonsia Maria Liguori, bishop of Agatha in the kingdom of Naples, established a new religious order, and gave to it the name, Congregatio Sanctissimi Redemptoris, the statutes and manners of it being precisely those of the Jesuits. Their common habit is a black rough garment, to which a long chaplet of the Virgin Mary is attached. Their shoes are without buckles, and hats large, but whilst engaged in a mission, they use any sort of dress. And bishop Lignori, by his zeal and eloquence, and feigned holiness, and pretended miracles, brought many young men to embrace his new order. P. Hofbauber came from Vienna to Rome; when the order was sanctioned by Benedict XIV. he was incorporated with it, and afterwards sent by Pius VI. as Vicar-General to Germany and Poland, and thence he went to several places in Germany. When Hof bauer came to the diocese of Constance, he petitioned Baron Wissenberg to give him a place as confessor; Baron W. made him confessor of a nunnery in his diocese; but when he began to engage young men as his noviciates his religious order, without permission of the baron, or of the government, and to propagate the doctrine of worshipping the Virgin Mary, and to distribute amongst the people miraculous images and scapularies aeccording to the commandment of Lignori, and likewise a work of Lignori, entitled, Visitationes beatæ Virginis Mariæ, an idolatrous book, Wessenberg expelled him from that country; and he departed with the noviciates he had engaged, and came to Warsaw, from whence he was again expelled in the year 1806 by the French, and every member of his convent ordered to return to his own country, P. Hofbauer with another, proceeded to Vienna, but the other subjects of his order went to the Valais, in Switzerland. When the police of Stettin asked a lay-brother of that order, from what country are you? he answered, I am *from* the Valais; the police understood that he was born there, and by this Jesuitism was deceived. I discovered all this after my banishment from Rome, when I entered in their convent in Switzerland. This same lay-brother is considered as a saint by his religious brethren.

While Hofbauer was my spiritual guide, one of his fraternity told me that Hofbauer was Vicar-General of a Missionary order; I replied with joy, that it was always my attention to become a Missionary, and requested to be incorporated as one in the society; but they said, they had not then a convent; but they expected to obtain one in Switzerland. I saw a young lady of nineteen years, come every day to this man; she seemed to possess great piety, and desired to enter in a convent

A Bohemian baron, who was a great bigot, began at this time to persecute me, because he thought I had embraced some Protestant doctrines; and once when I spoke of Ganganelli with respect, Hofbauer was very angry, and said to me, 'You are full of Lutheran notions.' I began to read the works of F. Schlegel, which he published after his turning to the Roman church; the Roman church is there represented as I never saw it before; so that it was neither like the church of Christ, nor like that of Rome, as it now is, nor as it is described by Bossuet and Fenelon: it is the delineation of a religion, partly poetical and partly philosophical, in which are introduced the mythology of the old Greeks, and the more modern superstition of the Hindoos. He is a Pagano-christian. Schlegel considers the crusades as the most noble and holy undertaking of mankind, and as the triumph of christianity: and he stops with pleasure to dilate on the destruction of those who fell by the sword of nominal christian crusaders; he defends Charles V. and Philip II.; and he calls the Virgin Mary the queen of the heavens.

The public sermons of P. Hofbauer seemed to me to be according to the gospel, but he distributed at the same time scapularies and chaplets, and the work of Visitationes beatæ Virginis Mariæ; and I heard both Hofbauer and Schlegel speak more of the authority of the pope than of Christ, but I excused it as a respect due to a bishop of Christ. In short, I was not able to refute the wonderful sophistry of Schlegel. I remained a year and a half in Vienna, and I undertook a journey during the vacation into Hungary, where I had a recommendation to a Catholic archbishop. He was a pleasant man, and had some scriptural knowledge, but I can protest that the name of Christ, and the Bible, are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country.

The worship of images has taken place of the worship of Christ, though in some places in Hungary religious worship is altogether forgotten. I found in Erlan, a town of Hungary, a Jewish boy six years of age, in a house called the house of converts. I asked how this little Jew came there! They answered me he was taken from his parents by force, at the express command of the bishop. When I heard this, I became indignant, especially when I observed the sorrow of the poor child, who was forced to worship images and not Christ, instead of Jehovah, the God of Abraham, Isaac and Jacob! I returned to Vienna after an absence of six weeks. Being unable to reconcile these abuses with the spirit of the Catholic religion, as it is represented by the most enlightened Count Stolberg, who is the Fenelon of the German Catholics, I wrote to him and entreated him to permit me to come to him; he replied that he, as as well as his lady and his children, would receive me with brotherly kindness. With the money which I gained by my lessons, and with the assistance which the archbishop of Vienna afforded me, I was enabled to take a place in the coach to Landshut, where I gave a public lecture on the Hebrew language, and I obtained so much by it, that I had sufficient to bring me to the palace of Count Stolberg, in Westphalia.

As I passed from Vienna to Westphalia, I found true christians as well amongst Catholics, as amongst Protestants. I was astonished when I arrived at Count Stolberg's, and saw that great man; he and his lady, and fifteen children, were examples of true humility and piety. He read with me the New Testament in the original text; he himself, and his wife, spoke with me of the power of Christ, and of his resurrection; of his humility and love to his elected people; and he said to me very often, I feel great concern and love for you, and for your brethren the children of Abraham! He spoke with horror both of the inquisition and the crusades, and considered both as abominable He considered John Huss a martyr, and spoke of Luther with great regard. It was his intention I should remain in his house some years; and I also desired and intended it, because I found myself very happy in the company of this great man. But it was not the will of God that I should remain any longer than three months in the house of this great man. When Napoleon returned from Elba to France, Count Stolberg and his family were in great distress, because he was always an adversary of that tyrant, and wrote continually against him; and being so near France, he was in danger, and determined to go to Holstein to his brother, to put himself and children in security. I left his house with tears, because he was my true friend; and believing that his system is the true spirit of the Roman church, and accords with the system of Catholicism in all ages, I continued a true follower of the Roman church; and when I stopped after my departure from Count Stolberg, sometimes with learned men of the Protestant denomination, I defended with great fire the Roman church; and when they said, the Catholics believe in the infallibility of the Pope, and commanded to worship images, I denied, and declared that Count Stolberg had taught me the true spirit of Catholicism, which was nothing else than the true doctrine of the Gospel. They replied, 'Stolberg is a good christian, but has formed for himself his own Catholicism, which is different from that of Rome; go to Rome, and you will be convinced.'

I experienced at this time the almighty hand of Providence. Count Stolberg gave me, when I left him, twenty-eight guineas for my journey; I sent to my mother the greatest part of it, and when I came to T. I had no means of living. I hired a lodging, and promised to pay every month. When the last day of the month arrived, I did not know how to pay, and I kneeled down and prayed to our Lord Jesus Christ, that he would assist me to be able to pay. I had scarcely finished my prayer, when I received a letter from Charles Dalberg, Grand Duke of Frankfort, and Archbishop of Ratisbon, and I found enclosed in the letter two guineas, which was four times as much as I wanted. He wrote me word that he was ready to send me every month the same sum, as I was recommended to him by professor Klein, of Ratisbon. At this time, I one day heard as a stranger, a public lecture of a Protestant professor about the Catholic system, in which he asserted that the Catholic church prefers the vulgate to the original text, and that she teaches the worship of saints, and works of supererogation, and indulgences. I resolved, therefore, to go to Rome, because Protestants said to me, if you should manifest your sentiments there, the inquisition would excommunicate, and perhaps burn you. Having been already recommended by the Pope's ambassador in Vienna to the Cardinal Litta, in order to permit me to enter the Propaganda, I passed Basle, in Switzerland, where I stopped two weeks with Madame Krudener, and other Protestant christians, whom I found equal to Count Stolberg in love, and in true faith towards Christ our Redeemer. I heard them sing hymns, and sigh to be united more and more with Christ, and I found both Catholics and Protestants in Berne of the same spirit. Madame Krudener said to me, 'the gospel must be always your holy guide, the cross of Christ must educate you, you must banish from your mind every uncharitable spirit. The lion of Judah will soon appear amongst his elect who have heard his voice.' A Protestant priest presented me a little edition of an Hebrew Bible.

When I arrived at Freybourg in Switzerland, I found there an Egyptian darkness among the Catholics; and a spirit of ignorance and intolerance similar to what I had found in Hungary. A Catholic priest took away by force my Hebrew Bible, because he observed that it was printed in a Protestant town, and therefore was, in his view, heretical. In this town I found only one Catholic priest, named Girard, who was enlightened by the Spirit of Christ; and he was persecuted by the whole city, and considered and despised as a heretic.

I continued my journey, and arrived in Vevay, where I found enlightened Protestant christians, and amongst others, Lieut. Col. G. A Protestant clergyman made me a present of another Hebrew Bible, and persuaded me to stay with him eight days. At the distance of nine miles from Vevay, I found two English ladies who were true christians, and persuaded me to go to England; but I said, I will go to Rome, and see what my Pope believes. They replied, we fear you will be there in great danger, because your sentiments are not according to the Popish system. I laughed and said, I shall see whether it is true or not. From thence I went to the Valais, in Switzerland, which is inhabited by Catholics, who were as ignorant as those at Freybourg; but I saw there a very joyful scene. A simple Catholic peasant disputed as follows with a Catholic priest:—

Catholic Priest. The church permits not the people to read the holy scriptures.

Peasant. I read them, and have been edified very much; a peasant is also a man, and has received an understanding from God as well as a priest; and the Bible, as the word of God, is open to all mankind. You priests intend only to keep us in ignorance, but the time of ignorance is passed. He said all this with a holy and ardent zeal! I myself defended him against the priest, and the priest could not answer, and was confounded and ashamed.

I had a recommendation to the Superior of a Jesuit convent in B. in the Valais. The Superior received me with great kindness, and entreated me to stay some days with them; the members of his convent are all very gentle, and have a pleasing external appearance. The Superior seemed to me to possess more Scriptural knowledge than any I had met with, and he wrote several verses of exhortation and encouragement, from Scripture, in my remembrance-book.

An awful silence is observed the whole day in the convent. I there read the catechism of Melchier Canising; he was the first who introduced the Pope in the catechism. This is the most abominable book I ever read! I asked one of them, "What is every Jesuit obliged to do?" he answered, "To renounce his own will, and to render a blind obedience to the Superior, whose will he is to consider as the will of Almighty God, who speaks to him always by the mouth of his Superior."

I continued my journey after I left the convent, whose character seemed to me so enigmatical. I stopped in Milan eight days, where an Italian lord gave me a letter for Cardinal Vidoni in Rome. I found some Catholic professors in Milan, who were true worshippers of Christ; they said to me, "They vend in Rome, Christ and his Gospel, but only the Pope is worshipped. You must not go to Rome, because they will put you in prison." I said, "I will satisfy myself about it with my own eyes."

(To be continued.)

[From the London Christian Guardian.]

SIGNS OF THE TIMES.

Who can look back upon the wonderful events that have rapidly succeeded each other since the beginning of this century, and not perceive that the last days are approaching, and that some of the great prophecies are becoming in a way to be fulfilled.

Till very near the close of the last century, the only great religious societies and public institutions in the metropolis were, the venerable societies for promoting Christian Knowledge, and for propagating the Gospel in Foreign Parts, the Naval and Military Bible Society, and that for relieving small Debtors, with perhaps two or three others. About this time, however, Mr. Lancaster introduced the Borough Road school, being the first school, in these dominions upon the system of mutual instruction, and which then seemed to be generally approved of. The abolition of the African slave trade too had then been just set on foot through the humane exertions of Mr. Wilberforce and others.

No sooner, however, did the present century commence, than the Church Missionary and the British and Foreign Bible Societies were formed, and were rapidly succeeded by the Merchant Seaman's Bible Societies, the London and other Missionary Societies, that for dispersing the Prayer Books and the Homilies of our church, and for spreading Christianity among the Jews, the African Institution, National School, Hibernian, Church Building, Anti-Slavery, Prison Discipline, and other philanthropic Societies.—And besides the *metropolitan* institutions, the Lancastrian and National Schools have been disseminated all over the kingdom, throughout which likewise the societies for promoting Christian Knowledge, the British and Foreign Bible, Church Missionary, Jews, and other societies, have been extended by means of district, branch, and auxiliary societies, and ladies associations.

It was therefore justly noticed in the Preface to a periodical publication for the year 1821, that "in their earlier numbers at the beginning of the century, it was difficult to collect sufficient religious intelligence of an interesting nature to fill up a few brief pages; whereas, with the overwhelming materials of this description which now accumulated around them, their utmost efforts were required to abridge and condense them, so as to furnish even a passing sketch of the progress of morals, education, religion, and general improvement in various parts of the world."

And not only have these *new* institutions arisen and met with increasing support, but the *old* societies for promoting Christian Knowledge and propagating the Gospel have been roused from the torpid state they had fallen into, and become as active as the new societies; so that from the operation of the whole, a most wonderful spread of Christianity is taking place; the ameliorating doctrines of which have penetrated the most distant parts of the habitable world.

Since the beginning of this century too, a set of impressive doctrinal and practical preachers have so greatly increased, that hardly any city or large provincial town is without one or two of them; and evening lectures, which till within these last twenty years were mostly confined to the Dissenters and Methodists chapels, and to a few churches in the metropolis, and two or three of our larger cities on a Sunday evening, are now preached on other evenings of the week, and in general are very well attended, though mostly by the middling, lower, and the trading classes.

An enquiry may here naturally be made into the cause of the amazing progress in religion and philanthropy in so few years; which must undoubtedly primarily be attributed to an extraordinary effusion of the Holy Spirit in promoting, in *these last days*, the fulfilment of the prophecies relating to the future spread of the Gospel, and conversion of the Heathen and Jews. As, however, the will of the Deity is usually effected by human means or second causes, perhaps much of the extraordinary exertion that has so lately been made may be considered as the effects of *competition*. For the clergy of the national church, noticing the great progress of the system of mutual instruction of Mr. Lancaster, were induced to bring forward Dr. Bell, who at Madras had been pursuing the same kind of instruction; and to use every effort to bring a similar system, adapted to the tenets of the Church of England, into as full operation as that of Mr. Lancaster. In like manner, the activity of the British and Foreign Bible and Church Missionary Societies have roused the old ones, for promoting Christain Knowledge and for propagating the Gospel, from the torpid state they had fallen into, and have been the means of their becoming equally zealous and active in their concerns; and the piety, industry, and exemplary conduct of the evangelical clergy have stimulated those contradistinguished as the high church, or orthodox clergy, to exert themselves and find employment in the week days in taking their turns in superintending the national schools, and have also induced many of them to adopt a more scriptural and impressive manner of preaching than had before been the case.

The *order*, too, of the progress of these several institutions deserves to be noticed; as, first, the schools of natural instruction with also adult schools, were set on foot, and afterwards disseminated through the kingdom; as to little purpose would Bibles, &c. have been gratuitously or cheaply circulated and distributed, if the poor after all could not read them. Next followed the several Bible Societies, with their branches and associations, likewise disseminated throughout the kingdom; and the renewed activity of the old society, and also that for the cheap dispersion of the Prayer Book and Homilies, mostly supported by the church members of the Bible Society; to supply the want therein of circulating the Prayer Book with the Bible, as in the Bartlett's buildings Society. "But how shall they hear without a preacher?" About the same time, then, with these, commenced the Church Missionary and many other missionary societies; all of which soon came into full activity, and without in the least injuring or interfering with one another. And from the same spirit of piety and benevolence now brought into action, and doubtless in some degree promoted by the examples and impressive manner of preaching of the more serious clergy, arose the several other religious and philanthropic institutions before mentioned, for the Conversion of the Jews, the Abolition of Slavery, the Prison Discipline, Religious Tract Guardian, Philanthropic, Hibernian, and other societies; of which a full account is given in the Annual Charity Almanac, published by Murray; together with the various means used for the spread of religion amongst the seamen in our harbours, docks, &c.

Neither should it be omitted to mention here, as a work of a nineteenth century, the great improvement likely to be made in the morals and habits of the lower classes by the introduction and wonderful increase of Provident Banks throughout the kingdom; by which much of their gainings that had before been spent at the alehouse, or uselessly squandered away, and sometimes lost for want of a place of security to deposit them in, are now safely laid up for them, with allowance of interest for the same at 4 per cent.; and habits of economy and saving are promoted. Nor should we, in conclusion, omit to make honorable mention of the activity and great exertions of the *ladies* throughout these dominions in promoting the objects of the Bible, Missionary, Jews, and other societies, by forming themselves into associations, and becoming collectors of weekly or monthly small subscriptions, &c. amongst the poor, and thereby giving them an interest in these great concerns, and by also giving up much of their time in superintending the National, Lancastrian, and Sunday Schools. But what language can duly appreciate the exertions of those benevolent ladies in the metropolis, who have not only made the attempt, but succeeded in effecting a great reformation amongst the *convicts of Newgate;* a place that till then it was thought to be scarcely safe for a virtuous female to enter. That this example may be a means of stimulating many other ladies to follow their example in occasionally visiting the other prisons, not only of the metropolis but of other large and provincial towns, must be devoutly wished by every true Christian and real patriot.

As to the *consequences* of all these stupendous exertions, in the *first quarter of the nineteenth century*, the elders of this generation can only please themselves with the idea and expectation of the *future* amelioration of the human species, and a gradual spread of religious knowledge and practice conformable to it; but the rising generation may hope to witness some of these happy results, and the wonderful advantages of the Christian religion, when brought into its natural operation, by the improved conduct of those who "profess and call themselves Christians;" especially as it may reasona-

They are paid very irregularly; and when dissatisfied with their Captains, either rebel or leave them. The troops are better disciplined than at the commencement of the revolution: but are said to be less daring, because the excitement occasioned by wrongs, the love of liberty, the enthusiasm of religion, and the hope of plunder are more faintly felt. The Greek soldiers are extremely hardy, can make long marches, carry heavy weights on their backs; live constantly in the open air; proceed without magazines; suffer great privations; endure dirt, and vermin; and still preserve their high spirits. They are swift as horses, and scarcely tangible; and if a love of liberty can ensure perseverance, almost unconquerable in their wild fastnesses. Every soldier's mind is bent on success; no Greek ever admits the possibility of being again subjected to the Turks. If you talk of millions that are about to pour down into their country, still they never appear dismayed. They tell you calmly, that as more come, more will be famished or mowed down by the Hellenists. This gallant feeling is universal. *My opinion is, that the struggle, however protracted, must succeed, and must lead to an improvement in the condition, not only of Greece, but of Asia.*

Offensive Operations.—The Porte has promised to reward her Pashas with the provinces which they shall conquer. The Pasha of Egypt is in possession of Rhodes, and is engaged in the subjugation of Candia, where the fortresses are in his hands, but a brave peasantry are in arms in the mountains. Mahommed Ali has also engaged to invade the Morea, with 5,000 regular and 20,000 irregular troops. This army is to land at Modon and Coron. One division is then to march on Tripolitza, and the other is to move in the direction of Petras, and to sweep the plain. There is reason to hope that Mahommed Ali will not succeed in this undertaking, because he is jealous and fearful of the Porte; the Mameluke, Ibrahim Bey, has raised an insurrection against him, his capital has been destroyed by a conflagration, in which his arsenal and artillery corps have been consumed. He is engaged in war in Candia, and the plague rages in Alexandria.

Omer Pasha is directing a corps from Joanina, on western Greece and Missolonghi.

The Pasha of Scoudra is destined for Acarnania and Ætolia.

The Turkish and Egyptian fleets are in sufficient force to relieve the fortresses in Greece. This will continue to be the case till the Greek fleet is rendered more efficient and constantly employed.

The sublime and solemn truths of the book of inspiration, have not the need of studied eloquence, but strikes us most irresistibly, when presented in the simple language of a heart that feels their force, and a tongue that trembles to pronounce them.

Good temper is a natural politeness, which, to all reasonable persons, is more acceptable than that which is artificial; as, on the contrary, the politeness of an ill-natured man is shocking, for it is hypocrisy superadded to malignity.

"Child of reason, whence comest thou? what has thine eyes observed, and whither have thy feet been wandering?"

"I have been wandering along the meadows in thick grass. The cattle were feeding about me, or reposing in the cool shade, the corn sprung up in the furrows, the poppy and the hare-bell grew among the wheat, the fields were white with summer and glowing with beauty."

"Didst thou see nothing more? didst thou observe nothing beside? return again, child of reason, for there are greater things than these. God was amongst the fields, and didst thou not perceive him? his beauty was upon the meadows; his smile enlightened the sunshine."

"I have walked through the thick forest, the wind whispered among the trees—the brook fell from the rock with a pleasant murmur—the squirrel leaped from bough to bough, and the birds sung to each other among the branches."

"Didst thou hear nothing but the murmur of the brook? no whispers but the whispers of the wind? return again, child of reason, for there are yet greater things than these. God was amongst the trees—his voice sounded in the murmur of the water—his music warbled in the shade—and didst thou not attend?"

"I saw the moon rising behind the trees; it was like a lamp of gold. The stars, one after another appeared in the clear firmament. Presently I saw a black cloud arise and roll towards the south; the lightning streamed in thick flashes over the sky—the thunder growled at a distance; it came nearer, and I felt afraid, for it was loud and terrible."

"Did thy heart feel no terror but that of the thunderbolt? was there nothing bright and terrible but the lightning? return, O child of reason, for there are greater things than these. God was in the storm, and didst thou not perceive him? his terrors were abroad, and did thy heart not acknowledge him? God is in every place; he speaks in every sound we hear; he is in all that our eyes behold. Nothing, O child of reason, is without God. Let God, therefore, be in all our thoughts."

TRACTS.

FOR sale by STAVELY & BRINGHURST, No. 70 South Third street, Christ, the Great Sacrifice, A Dialogue between a Socinian and Bible Quaker. Also, The Triangle, No. 1.
Price 6¼ cents. Jan. 29, 1825.

bly be expected, that the exertions so happily *begun* and set on foot this century will, by the blessing of God, and through the influence of his Holy Spirit, be *continued*, with increased and accumulating exertion, throughout the remainder of the same; and afterwards, till Christianity shall become the universal religion of the world, and wars and fightings shall be no more; till at length the times predicted by the prophet shall arrive, wnen "the wolf shall dwell with the lamb, and the leopard shall lie down with the young kid; and the caif and rhe young lion and the fatling together, and a little child shall lead them;" when "they shall beat their swords into plough-shares, and their spears into prnning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig tree; and none shall make them afraid; *for the mouth of the Lord of the Lord of Hosts hath spoken it*"

SEPTUAGENARIUS.

Chichester.

We are not quite certain whether our venerable correspondent has noticed the various Societies in the exact order of their formation; but when full allowance for any trifling defects of this nature is made, his communication presents a cheering view of the rapid progress of the Redeemer's kingdom. We see the first dawn of that day, when the knowledge of the Lord shall cover the earth as the waters the sea.

FAMILY PREACHER.

NO. XX.

[For the season of Lent.]

A BROKEN HEART THE BEST SACRIFICE.

Psalm li. 16, 17. *Thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offering; The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.*

"Wherewithal shall I come before the Lord?" is the first inquiry that will be made by an awakened sinner. No sooner were the murderers of our Lord "pricked to the heart" with a conviction of their guilt, than they cried out, the whole assembly of them together, "Men and brethren, what shall we do?" In answer to this, man proposes many costly offerings; and for the obtaining of peace would present unto God any thing that he should require. Had God required sacrifices to be offered for David's sins, he would gladly have offered them, however numerous or costly they had been; "Thou desirest not sacrifice; else would I give it thee." But there is one thing only required, and that universally of all people under heaven; and what that is, we are informed in the words before us; "The sacrifices of God, &c."

Here are two points to be inquired into.

I. What is that sacrifice which God approves.

The term "sacrifice" is metaphorically applied to many things; to praise and thanksgivings; to alms deeds; to a surrender of the soul to God. But in our text it does not so much refer to any offerings whereby a pardoned sinner may honour God, as to that disposition of mind whereby an unpardoned sinner may facilitate his acceptance with God. As to any external services, David informs us that these would not answer the desired end; for though many offerings under the law were appointed and approved of God as typical of the great sacrifice, yet were they in themselves of no value, especially when compared with obedience; and, when substituted for obedience, they were hateful and abominable in the sight of God. For such sins as David's, there was actually no sacrifice appointed; no penalty less than death could be awarded to the person that was found guilty either of adultery or murder. But there is a sacrifire which will forward the acceptance even of such an atrocious sinner as David; it is called in our text, "A broken and contrite heart." To ascertain what is meant by this, let us consider,

1. The term—

We all have some idea of what is meant by "a broken heart," when applied to worldly sorrow. It signifies a person overwhelmed with sorrow to such a degree, that he is always bowed down under its weight, and incapable of receiving consolation from any thing but the actual removal of his burthens. Thus far it may serve to illustrate the meaning of our text, and to show what is meant by a heart broken with a sense of sin. But in other respects there is an exceeding great difference between the two; for an heart broken with worldly trouble, argues an ignorance of our own demerit—a want of resignation to God—a want of affiance in him—and a low esteem of those benefits which sanctified affliction is calculated to produce.—In these respects therefore, it forms a contrast, rather than a resemblance, to true contrition.

2. The thing—

"A broken and a contrite heart" consists in a a deep sense of our guilt and misery—a self-lothing and abhorrence on account of the peculiar aggravations of our sin, as committed against a gracious God and a merciful Redeemer—a readiness to justify God in his dealings with us, whatever they be,—and such an insatiable desire after mercy, as swallows up every other sensation, whether of joy or sorrow.

View of all these things distinctly and separately—compare them with the workings of David's mind as set forth in this psalm—view them as illustrated by other portions of Holy Writ—and the more they are considered, the more will they discover to us the precise nature of that sacrifice which is described in the text.

Let us now proceed to inquire,

II. Why God honours it with his peculiar favour—

That God does signally honour it, is certain—When it is said that "a broken and contrite heart, God will not despise," more is meant than is expressed; it means, that God will honour it with tokens of his peculiar approbation. Whoever he be that offers to him this sacrifice, God will notice him, even though there were only one in the universe, and he the meanest and vilest of mankind. Not all the angels in heaven should so occupy his attention as to prevent him from searching out that person, and keeping his eye continually fixed upon him for good.—Moreover, God will comfort him; he will not merely view him from heaven, but will come down and dwell in his heart on purpose to comfort and revive him. Nor is this all; for God will surely and eternally save him; and the more abased the man is in his own eyes, the higher will God exalt him on a throne of glory.

And the reasons of his so honouring it are plain—

It is the work of his own Spirit on the soul of man. No created power can effect it; we may break and bruise the body, but we can never produce in any one a broken and contrite spirit. This is God's prerogative; and whoever has obtained this blessing must say, "He that hath wrought us for the self-same thing, is God."—Again, it is the precise disposition that becomes us. If the holy angels that never sinned, veil their faces and their feet in the presence of their God, what prostration of mind must become such guilty creatures as we are! Surely we must "put our hands on our mouth, and our mouth in the dust, crying, Unclean, unclean!" yea rather, we should gird us with sackcloth, and wallow ourselves in ashes, and make mourning as for an only son, even most bitter lamentation."—Further, it disposes us to acquiesce cordially in God's appointed method of recovery. Till we are thoroughly broken-hearted with a sense of sin, we never estimate aright the unspeakable blessings of Redemption. We may profess a regard for the gospel; but we do not really "glory in the cross of Christ;" Christ does not truly become "all our salvation and all our desire." But to the truly contrite, O how precious is the name of Jesus, that adorable name, the foundation of all our hopes, the source of all our joys! Lastly, it invariably stimulates us to a cheerful unreserved obedience. No commandment is hard to a person, when once his heart is truly broken and contrite. Let us see that we were dead, and that Christ died for us; and a sense of "his love will constrain us to live to him," and to "glorify him with our body and our spirit, which are his."

Say now, whether here be not reason sufficient for the distinguished favours which God vouchsafes to the contrite soul? we know that there is nothing meritorious in contrition, but there is in it a suitableness for the reception of the Divine mercies, and for the reflecting back upon God the honour which he confers upon it.

This subject may well be improved,

1. For the conviction of the penitent—

Worldly sorrow has more or less been the portion of us all; but how few have "sorrowed after a godly sort!" The generality have never laid to heart their sins at all; and they who have felt some compunction, have for the most part been satisfied with a little transient sorrow, and something of an outward reformation of life. But let this be remembered, that when it is said, "God will not despise the sacrifice of a broken and contrite heart," it is manifestly implied, that he will despise every thing short of that. Do not then deceive yourselves with an expectation that God will accept your feigned or partial humiliation; your penitence must be deep, and your change radical; your sorrow for sin must far exceed any worldly sorrow, and must bring you incessantly to the foot of the cross, as your only refuge and your only hope; nor will any repentance short of this be "a repentance unto salvation, but only a repentance eternally to be repented of."

2. For consolation to the penitent—

When once you become truly penitent, men will begin to despise you; they will look upon you as a poor weak enthusiast, and will "cast out your name as evil."—But your comfort is, that God will not despise you. If the Psalmist had merely sffirmed this, it would have been a rich ground of consolation; but he makes it a matter of appeal to God; "A broken and contrite spirit, thou, O God, will not despise."—What a glorious truth! when you are so vile and contemptible in your own eyes that you blush and are confounded before God, and "dare not even lift up your eyes unto heaven," God looks upon you with pleasure and complacency, and acknowledges you as his dearly beloved child. Do you want evidence of this? see for whom God sent his only begotten Son into the world; and read the account given of the very first sermon that Jesus ever preached; and hear to whom in particular he addressed his invitations; consider these, I say, and then reject the consolation if you can.

3. For instruction to the more advanced christian—

Is a broken and contrite heart the sacrifice with which you must come to God? know that it is that which you must continue also to offer him to the latest hour of your lives. You are not to lose the remembrance of your shame and sorrow, but to "lothe yourselves after that God is pacified toward you," yea, and because that God is pacified towards you. The more abundant is his mercy towards you, the more should you abhor yourself for having ever sinned against so gracious a God. You cannot but have seen in others, and probably felt within yourselves, a disposition to depart from this ground, and to indulge a spirit of self-sufficiency and pride. I intreat you to examine yourselves with respect to it. It is a common evil, and is very apt to lurk in unperceived. But if we see it not ourselves, we shall without fail discover it to others; or, if they should not discover it, God will behold it, and that too with utter abhorrence. Watch over yourselves, therefore, and pray that you may grow continually in lowliness of mind, in tenderness of conscience, in meekness of temper, and in purity of heart. The more you resemble little children, the higher will you be in the kingdom of God.

IMPORTANT.

We very cheerfully comply with the request of a friend always deeply interested in the affairs of the Church, by publishing the following circular from the Wardens of the Church at St. Augustine—and we shall be h ppy to forward the object, by any means in our power Ed.

Consideration, in favour of assisting the Congregation of Protestant Episcopalians at St. Augustine, so as to enable them to erect a Church, addressed to the friends of Religion, Morality, Public Improvement, and the Territory of Florida.

This congregation has been duly organized. It has been incorporated, and at present numbers about one hundred souls.—There are twelve communicants, and twenty children who have attended to be catechised. On the occasions of divine worship many persons not belonging to the congregation have been present. It is probable the number will be increased as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants the members of this society here are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry.

That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardiians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired,* and in the use of which pious persons of various ages and countries† have found so much delight—that they should desire their children to be brought up under the inflence of the same spiritual advantages, and the neighbours whom they esteem, and the territory of their abode to enjoy like opportunities of religious instruction, incitement and satisfaction, are, it is conceived, no more than is natural, and we may add commendable. We ask, then, our friends at home and abroad, whether they will not encourage these sentiments and assist us to continue in our common faith. We ask those "in green pastures and besides the waters of comfort," to think of their brethern far from their native place and the friends of their youth, and in addition separated from the church of their affections and their vows, from its sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations and its soul enlivening hopes. We ask them to enable us though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. We ask their assistance that we and they, as far as circumstances permit, may take sweet counsel together and walk to the house of God in company—and we know and are persuaded, that such an appeal to good feeling and solid Christian principle, will not, cannot be in vain.

The delightful climate of St. Augustine, and its reputation for health founded on a just basis, the porous nature of the soil and its contiguity to the ocean and the gulf stream: a reputation which cannot be rendered suspicious by the peculiar circumstances of the sickly summer of 1821,‡—a reputation unrivalled by any situation in the southern states, authorize the belief that it will be much resorted to by the wealthy at all seasons, by those who are seeking a healthy summer residence, and by invalids as well from the north as from the south.—Shall they come here and be debarred of their religious privileges? Shall the Christian in time of sickness be permitted to sigh in vain for the visits of his minister, and the consolation of the Holy Communion?

A considerable proportion of the members of our church here will probably be transient persons. To their spiritual welfare the pious and benevolent cannot be insensible. Indeed among the changes of this mortal life, who can say that he, or some most dear to him, may not be called hither, and have reason to rejoice in those means of grace for the foundation of which his pious liberality has assisted to make provision. Perhaps this paper may fall into the hands of persons who, or whose friends, are indebted, under God, for the restoration of health and the prolongation of life to this balmy and cordial climate; and how can they express their pious gratitude more significantly than by contributing to erect a temple to the honour of the Lord of life, in which his children may assemble, to indulge in the joy of thankfulness, and to indulge in affection towards their divine benefactor for all his goodness towards them and to all mankind, through our blessed Saviour Jesus Christ.

The convenient position of St. Augustine in relation to the West Indies, and to a large tract of the United States, connected with its remarkable salubrity, justifies the expectation that it will at no distant period, be the seat of academies, and perhaps a college.—As the members of the Episcopal Church are numerous in the Atlantic portions of the Carolinas and Georgia, it is probable that many of the youth will be of that denomination, and it is both natural and reasonable that their parents should wish them to have the opportunity of attending on the worship of their own church.

There are several Episcopalians, and probably many who would become such, scattered through East Florida. On Amelia Island there are said to be about two hundred white persons besides a large number of slaves. At Jacksonville, 40 miles from St. Augustine, it is thought a congregation of one hundred persons could now be collected.

To the south of St. Augustine there are two or three small settlements. At Tallahassee, the capital of the Territory, a considerable village may be expected, and the neighbouring country being rich will soon have a large population.

At Alachua there are already about two hundred and eighty whites, and one hundred and forty persons of colour, residing within 10 miles of each other.

The services of a church at St. Augustine would occasionally be attended by persons from the country, and its minister might sometimes visit different places. He should at every session of the Legislative Council hold service at the capital. He might be very useful as the medium of distributing Bibles, Prayer Books, and Religious tracts, and of inviting the attention of Missionary Societies to destitute places, as well as of encouraging pious youth to devote themselves to the work of the ministry.

The number of indians to this Territory is computed with their slaves to be about 2500.* The greater part of these will be located at a distance of about 100 miles from St. Augustine. In the treaty with the Indians our government has made provision for a school with a stipend of $5000 per annum.

The clergyman at St. Augustine would naturally be interested for the spiritual welfare of the Indians, and in the measures, for civilizing and christianizing them, he would of course be a useful coadjutor.

In newly settled places where the inhabitants are from various states, and of course have various opinions and customs—the value of religious institutions as a means of promoting concord and good will—of encouraging correct moral sentiments and good habits, and thus aiding the civil power, cannot but be appreciated by the reflecting and enlightened. Upon the considerations now stated it has not been deemed necessary to dwell. They have been merely suggested with the view of inviting the public mind to a subject of importance, without any intention of dictating to a discerning and generous liberality.

☞ Donations in money or in land, in aid of the Congregation of Protestant Episcopalians at St. Augustine, will be thankfully received by the Rev. G. T. Bedell, Philadelphia, or by either of us, to whom letters may be addressed by mail.

GEORGE GIBBS, } Church
WATERS SMITH, } Wardens.
St. Augustine. January, 1825.

* Robert Hall, the celebrated Baptist preacher, says, "Though a protestant dissenter, I cannot be insensible to the merits of the liturgy. I believe that the evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language have conbined to place it in the very first rank of uninspired compositions." Dr. Clarke, the very learned Methodist minister, says, it is "a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the reformation next to the translation of the scriptures into the English language." Again, it is "a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times."

† The Liturgy has been translated into Latin, Greek, French, and the language of the North American Indians; and it is believed also, in part, into some of the Asiatic languages.

‡ In 1821, there was an unusual accumulation of morbid matter in the city, and a crowded population, consisting of many persons entire strangers to a warm climate.

* Indians 2120, Slaves 380.

PALESTINE MISSION.

LETTER FROM MR. FISK.

Turkish Exactions.

Previously to our arrest, the inhabitants of Jerusalem had been groaning under a cruel system of tyranny and exaction. Individuals, particularly Greeks and Jews, were arrested by the head of the police, or sent for by the governor, and, without the allegation of a fault, imprisoned, and put in chains. Demands were then made for money. Generally, after a few days imprisonment, liberty was obtained by paying part of the sum demanded. Sometimes 15 or 20 were arrested in a day.

On the arrival of the new governor Ibraheem Aga, this barbarous practice was abolished at once, and for thirty days the town was quiet, and every one blessed the new governor. A few days before we left Jerusalem, Ibraheem was succeeded by a new governor, and the old system of oppression and exaction was revived. This is the fifth Governor who has had command of the city since my first arrival there a year ago. Every new governor receives a visit from the chiefs of the principal convents with a present of money, I believe 500 piasters for each convent, and then he returns the visit and receives a similar sum. This is one out of many occasions, on which the convents are obliged to make presents, besides paying fixed sums monthly, and annually to the governor, to the judge, and to a great number of chiefs and principal men.

The Greeks and Arminians obtain this money from pilgrims; the Latins, by sending missionaries to beg in the papal countries of Europe.

During the winter, a serious difficulty has existed between the government of Jerusalem on one hand, and Bethlehem and the surrounding villages on the other. Bethlehem contains a few Mussulman Arabs, but nearly all its inhabitants are christians, about half Latins and half Greeks. Bait Jallah is inhabited wholly by Mussulman Arabs. These and many other villages, from time immemorial, as they say, had paid a certain tribute to the Sultan, but never had soldiers stationed among them. Within a few years, the governors of Jerusalem have stationed soldiers in the villages. The inhabitants complain that these soldiers, not content with being well supported by them, oppress them and abuse their families. Determined not to bear this any longer, they drove the soldiers, who were stationed at Bethlehem, out of the village, and obliged them to return to Jerusalem, to save their lives. The governor seems to have considered this as a declaration of war, or an act of rebellion, and accordingly prepared to fight. Some attempts were made to effect a reconciliation, but in vain. The Bethlehemites offered to pay 60 purses. A purse is 500 piastres, or a little more than $50. This the governor refused, and insisted on their allowing soldiers to be stationed in their villages. They said they would sooner destroy their villages, and go with their families to the mountains and deserts. Preparations were accordingly made for war. Some of the governor's soldiers found a poor, infirm old peasant, from Bait Jallah, cultivating his field. One of them shot him, and they cut off his head, brought it to Jerusalem, and stuck it up on the wall just within Jaffa gate, where it remained two days. I saw Turkish boys pass by and throw stones at it. Christians looked at it with a melancholy countenance, and tears stole down their cheeks. The 30th of Dec. the governor's troops moved out of town with three pieces of cannon, and proceeded against Bait Safafa, the nearest of the villages, and situated in the valley of the Rephaims. It is within sight of Jerusalem, on the south-west. They pitched their tents on the plain, and commenced firing on the villages. The villagers fired upon them in return, from behind walls, rocks and hills. Several were killed on both sides, but I could not ascertain how many. Some said 15 or 20. Others said only two or three. I walked over mount Zion toward evening, and saw the red flag flying, and the smoke of their cannon, as they fired on the little village. Night closed the action, if it can be called such, and the next day being rainy, the soldiers returned to the city. I believe this attempt convinced the governor that he was not likely to gain his point by fighting, and he concluded to accept the sixty purses and give up the point.

The chiefs of the villages now found it difficult to raise the money. They demanded a part of it from the three convents of Bethlehem, and in order to obtain it, seized the Superiors and bastinadoed them. The affair was now referred to the Pasha of Damascus, or, as some said, to the Sultan. Just before we left Jerusalem, information was received that the Pasha of Damascus was coming in person, and an order from him had already arrived to destroy the villages, if they would not consent to receive soldiers. While the governor was preparing to attempt the execution of this order, he received new advices that the Pasha was removed from office, and a successor appointed. This induced him to suspend all offensive prepaparations, and wait the orders of the new Pasha. This was the state of things when we left Jerusalem. Revolt, insurrection, and civil war, are every day occurrences in Turkey. [*Miss. Herald.*

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, March 5, 1825.

Season of Lent.—It seems to be forgotten by the people of our churches, that the Season of Lent, is set apart as particularly to be appropriated to acts and duties of extraordinary devotion. Let it not be understood, that we attach any kind of superstitous reverence to particular days, and many an individual may keep Lent with most singular strictness and yet merely have the form, while totally destitute of the power of religion. At the same time there can be no question that much spiritual good may be derived, from the faithful appropriation of the season of Lent, to deep self examination and self abasement—to intense reading of the Scriptures—to fasting, and to prayers. It is true that these duties are always incumbent on Christians, but it is as true, that there are times when these duties may be performed with more than ordinary strictness. There is something singularly interesting in the ideas which a true Christian who is an Episcopalian will associate with the solemn period of Lent. It was during the few weeks previous to the Jewish feast of the Passover, which answers to our Easter, that the compassionate Saviour was passing through some of the most distressing and humiliating scenes of his eventful life; and it was at the close of this period, that he made the mighty consummation, by yielding up that life, on the Cross as a sacrifice for the sins of the whole world. The forty days of Lent, were unquestionably intended by the Ancient Church, to be spent in a manner of peculiar solemnity, as a suitable way, by the grace of God, of preparing the mind, for a propitable contemplation of the awful realities of Gethsemane and Calvary, as well as the glorious event which followed, the resurrection of the Lord Jesus Christ from the bosom of the tomb. The course which Episcopalians, especially in our cities, generally pursue, is inconsistent in the most emphatic and extreme degree, for as if to drive serious impressions to a greater distance the Season of Lent is most distinguished as the season of peculiar gaities. The follies of the fashionable world, seem to be here, as it were, concentrated; and foremost in the ranks of dissipation are many Church people, who would be highly affronted if we were to doubt their attachment to the Church. And yet balls, and parties, &c. during Lent, seem as if an intended mockery, of our solemn institutions. Figuratively speaking the church, during this period, clothes herself with sackcloth, and puts ashes on her head, in token of deep humility, and yet as it regards her children, well may the Scriptures say "In your fasting, ye have pleasure." Far be it from us to accuse such persons of being religious. We would not pass so poor a compliment, either upon them or upon religion, but we deprecate the idea of such calling themselves Church people, and yet despising and trampling upon all the institutions which are peculiar to the Church: It is said of Alexander the great, that he had a soldier in his army with the same name, but who was of a cowardly disposition. Alexander says to him My friend, change your name or change your manners. This is remarkably applicable to the case before us. Let not such persons call themselves Episcopalians while their whole course of conduct is at variance with the regulations which their church has established and which regulations are intended under the grace of God, to lead them at once to serious reflection—to repentance—to prayer and to holiness. Let it be recollected, however, that all the keeping of times and seasons is of no advantage, unless the true spirit of devotion mingles with all our feelings and all our exercises. We may emaciate our bodies by abstinence—We may attend incessantly on religious opportunities, and yet lacking "one thing" fall entirely short of the kingdom. Let the reader look to the state of his heart and seek first the grace of God to change and purify that fountain. If that is done, the great business is done—then will the individual maintain a Christian walk and conversation. We shall see no inconsistences. The Institutions of God's Church will be loved, as well as the commandments of God's law be obeyed. And this, because the "Love of God has been shed abroad in the heart by the Holy Ghost."

To Correspondents.—We have [illegible] for some [illegible] had on hand a communication signed *Philalethes* which has the misfortune to be of so doubtful character, that we are not willing to publish lest we might ultimately regret it. The writer has totally misunderstood some particulars which he has seen fit to animadvert. If *Philalethes*, will give us all the parts of his Essay we will then take the matter into consideration.

Cecelia.—Is informed, that the [illegible] in her communication, are very [illegible] verse is so constructed, as to [illegible] rules of correct versification. [illegible]

eyond all question the most difficult kind Poetry, and to be read with any pleasure, o nderstanding should be most carefully formed n these accounts the communication is ina issable.

Ordinations.—On Sunday morning last i hrist Church, the Rev. Robert Davis, Mission y at Reading, was admitted to the Holy orde f Priests by the Right Rev. William White, D . Bishop of the Disecse of Pennsylvania.

At an ordination, held in Charleston, S. C. on unday the 6th of February, the Right Rev Bish p Bowen admitted to the order of Deacons, r. Philip Gadsden, and Mr. Edward Thomas. ermon by the Rev. A. Gibbes, asssistant minis r of St. Philip's Church-Charleston.

Bible and Common Prayer Book Society.—On nday evening, February 20th, the annual ad ress in behalf of the New York. Auxiliary Bible d Common Prayer Book Society, was de erd in St. Paul's chapel, New York, by J. M. ainwright D. D. Rector of Grace Church. The llection amounted to $119.

France.—Accounts from Paris say, that com issioners were immediately to proceed to St. omingo, for the purpose of acknowledging e independence of Hayti. A letter on this bject, received at Baltimore, dated Paris, ecember 4th, states "that it is firmly believed reaty has been concluded between France d St. Domingo. St. Domingo is to pay 100 llions of francs as the price of the acknoweldg nt of its independence; part nominally to go Spain, as an indemnity for its portion of the sland; but really to France, as pay and subsis tence of the French troops in Spain."

Paris.—On Sunday, Aug. 15, was opened for ivine worship, in the English language, a new Chapel, under the patronage of the British Am assador. It has recently been erected in the *rdin Marbeuf, Rue de Chaillot, Champs Elysees.* he forenoon service commenced at half past even o'clock, and was concluded with a sermon the Hon. and Rev. Gerard Noel; that in the ternoon began at three, when a sermon was reached by the Rev. Mr. Hawtrey. This com odious place of worship is elegantly fitted up, d it is hoped, will be well attended. It is very eering to a pious mind to behold the gospel us following those who quit England, that nd of privileges, and repeating in foreign lands gracious offers of mercy and salvation to those whom they have been too often disregarded d too little prized or improvvd.

CREEK INDIAN SCHOOL.

xtract of a letter from the Rev. Lee Compere, superintendent of the Indian school at Withington, to the Editor of the Southern Intelligencer, dated

"*Withington Station, Dec. 3, 1824.*

"In our school, every thing is going on uch to our satisfaction. We have 42 stea scholars, who in general, improve be nd our expectation. More than half that mber are reading in the New-Testament; many are writing; some are committing ords with their meaning, three are cypher g in division; three in multiplication; d some others are commencing. A few eeks ago I heard some of the girls repeat e first and second chapters in John's Gos el. Last Sabbath I heard the whole Tes ment Class read the eighth chapter of Ro ans, and catechised them as they proceed , much after the following manner—"To hom is there now no condemnation?" To them that are in Christ Jesus," was e answer. You will perceive that the an wer was only in part what it ought to have een, but as it is a fair specimen of the an wers in general, it is sufficient to show that ese poor children do not, as many would in believe, learn our language like the par ot.

"When we call to mind how recently we commenced our efforts, and the difficulties e had to contend with for some time, and en consider the improvement the children ve made, we cannot help saying, "hither the Lord hath helped us."

"I have told you we had 42 steady scho rs; after Christmas we shall perhaps ven re to increase our number a little; for ough we are too limited, both in our funds d in our assistance, we can hardly feel sa fied to refuse the request of these poor ig rant and half starving creatures. We ow that the gold and silver is the Lord's, d that the hearts of all men are in his nds—and when he says give, who dares ithhold? when he says go, who dares stay ck?

"We are very much in want of little oks, suited either for our school or re rds. Perhaps among your good friends u could make us up a small packet and ward it."

CHILDREN IN INDIA.

y a recent letter from Serampore, it ap rs, that although several schools for the ve children had been broken up in con ence of the inundation there about a year , yet means are adopting to establish rs. A new one was to be erected last mer to be called the Chatham Union ol. There is a most remarkable wil ess in the children to learn, and as sur g a willingness in their parents that should be taught. This thirst for ledge in the pupils, and this disposition courage its attainment, may be consi amongst the most pleasing features on ce of society in India. To produce ate of feeling seemed to the missiona few years since, a Herculean labour; d has effected it with infinite ease, him be the praise and the glory. Let yers ascend, that this owledge may

if they would not consent to receive soldiers. While the governor was preparing to attempt the execution of this order, he received new advices that the Pasha was removed from office, and a successor appointed. This induced him to suspend all offensive prepaparations, and wait the orders of the new Pasha. This was the state of things when we left Jerusalem. Revolt, insurrection, and civil war, are every day occurrences in Turkey. [*Miss. Herald.*

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, March 5, 1825.

Season of Lent.—It seems to be forgotten by the people of our churches, that the Season of Lent, is set apart as particularly to be appropriated to acts and duties of extraordinary devotion. Let it not be understood, that we attach any kind of superstitous reverence to particular days, and many an individual may keep Lent with most singular strictness and yet merely have the form, while totally destitute of the power of religion. At the same time there can be no question that much spiritual good may be derived, from the faithful appropriation of the season of Lent, to deep self examination and self abasement—to intense reading of the Scripture—to fasting, and to prayers. It is true that these duties are always incumbent on Christians, but it is as true, that there are times when these duties may be performed with more than ordinary strictness. There is something singularly interesting in the ideas which a true Christian who is an Episcopalian will associate with the solemn period of Lent. It was during the few weeks previous to the Jewish feast of the Passover, which answers to our Easter, that the compassionate Saviour was passing through some of the most distressing and humiliating scenes of his eventful life; and it was at the close of this period, that he made the mighty consummation, by yielding up that life, on the Cross, as a sacrifice for the sins of the whole world.—The forty days of Lent, were unquestionably intended by the Ancient Church, to be spent in a manner of peculiar solemnity, as a suitable way, by the grace of God, of preparing the mind, for a propitable contemplation of the awful realities of Gethsemane and Calvary, as well as the glorious event which followed, the resurrection of the Lord Jesus Christ from the bosom of the tomb. The course which Episcopalians, especially in our cities, generally pursue, is inconsistent in the most emphatic and extreme degree, for as if to drive serious impressions to a greater distance the Season of Lent is most distinguished as the season of peculiar gaities. The follies of the fashionable world, seem to be here, as it were, concentrated; and foremost in the ranks of dissipation are many Church people, who would be highly affronted if we were to doubt their attachment to the Church. And yet balls, and parties, &c. during Lent, seem as if an intended mockery, at our solemn institutions. Figuratively speaking, the church, during this period, clothes herself with sackcloth, and puts ashes on her head, in token of deep humility, and yet as it regards her children, well may the Scriptures say "In your fasting, ye have pleasure." Far be it from us to accuse such persons of being religious. We would not pass so poor a compliment, either upon them or upon religion, but we deprecate the idea of such calling themselves Church people, and yet despising and trampling upon all the institutions which are peculiar to the Church. It is said of Alexander the great, that he had a soldier in his army with the same name, but who was of a cowardly disposition. Alexander says to him My friend, change your name or change your manners. This is remarkably applicable to the case before us. Let not such persons call themselves Episcopalians while their whole course of conduct is at variance with the regulations which their church has established and which regulations are intended under the grace of God, to lead them at once to serious reflection—to repentance—to prayer and to holiness. Let it be recollected, however, that all the keeping of times and seasons is of no advantage, unless the true spirit of devotion mingles with all our feelings and all our exercises. We may emaciate our bodies by abstinence—We may attend incessantly on religious opportunities, and yet lacking "one thing" fall entirely short of the kingdom Let the reader look to the state of his heart and seek first the grace of God to change and purify that fountain. If that is done, the gr[illegible] business is done—then will the individual ma[illegible] tain a Christian walk and conversation. W[illegible] shall see no inconsistences. The Institutions [illegible] God's Church will be loved, as well as the c[illegible] mandments of God's law be obeyed. And [illegible] this, because the "Love of God has been s[illegible] abroad in the heart by the Holy Ghost."

To Correspondents.—We have for some t[illegible] had on hand a communication signed *Philale*[illegible] which has the misfortune to be of so doubt[illegible] character, that we are not willing to publis[illegible] lest we might ultimately regret it. The w[illegible] has totally misunderstood some particular[illegible] which he has seen fit to animadvert. If [illegible]*lalethes*, will give us all the parts of his E[illegible] we will then take the matter into more se[illegible] consideration.

Cecelia.—Is informed, that though the i[illegible] in her communication, are very beautiful, [illegible] verse is so constructed, as to violate all rules of correct versification. Blank vers[illegible] beyond all question the most difficult kind of Poetry, and to be read with any pleasure, or understanding should be most carefully formed. On these accounts the communication is inadmissable.

Ordinations.—On Sunday morning last in Christ Church, the Rev. Robert Davis, Missionary at Reading, was admitted to the Holy order of Priests by the Right Rev. William White, D. D. Bishop of the Discese of Pennsylvania.

At an ordination, held in Charleston, S. C. on Sunday the 6th of February, the Right Rev Bishop Bowen admitted to the order of Deacons, Mr. Philip Gadsden, and Mr. Edward Thomas. Sermon by the Rev. A. Gibbes, asssistant minister of St. Philip's Church-Charleston.

Bible and Common Prayer Book Society.—On Sunday evening, February 20th, the annual address in behalf of the New York. Auxiliary Bible and Common Prayer Book Society, was delivered in St. Paul's chapel, New York, by J. M. Wainwright D. D. Rector of Grace Church. The collection amounted to $119.

France.—Accounts from Paris say, that commissioners were immediately to proceed to St. Domingo, for the purpose of acknowledging the independence of Hayti. A letter on this subject, received at Baltimore, dated Paris, December 4th, states "that it is firmly believed a treaty has been concluded between France and St. Domingo. St. Domingo is to pay 100 millions of francs as the price of the acknoweldgment of its independence; part nominally to go to Spain, as an indemnity for its portion of the island; but really to France, as pay and subsistence of the French troops in Spain."

Paris.—On Sunday, Aug. 15, was opened for divine worship, in the English language, a new Chapel, under the patronage of the British Ambassador. It has recently been erected in the *Jardin Marbeuf, Rue de Chaillot, Champs Elysees.* The forenoon service commenced at half past eleven o'clock, and was concluded with a sermon by the Hon. and Rev. Gerard Noel; that in the afternoon began at three, when a sermon was preached by the Rev. Mr. Hawtrey. This commodious place of worship is elegantly fitted up, and it is hoped, will be well attended. It is very cheering to a pious mind to behold the gospel thus following those who quit England, that land of privileges, and repeating in foreign lands its gracious offers of mercy and salvation to those by whom they have been too often disregarded and too little prized or improvvd.

CREEK INDIAN SCHOOL.

Extract of a letter from the Rev. Lee Compere, superintendent of the Indian school at Withington, to the Editor of the Southern Intelligencer, dated

"*Withington Station, Dec.* 3, 1824.

"In our school, every thing is going on much to our satisfaction. We have 42 steady scholars, who in general, improve beyond our expectation. More than half that number are reading in the New-Testament; as many are writing; some are committing words with their meaning, three are cyphering in division; three in multiplication; and some others are commencing. A few weeks ago I heard some of the girls repeat the first and second chapters in John's Gospel. Last Sabbath I heard the whole Testament Class read the eighth chapter of Romans, and catechised them as they proceeded, much after the following manner—"To whom is there now no condemnation?" "To them that are in Christ Jesus," was the answer. You will perceive that the answer was only in part what it ought to have been, but as it is a fair specimen of the answers in general, it is sufficient to show that these poor children do not, as many would fain believe, learn our language like the parrot.

"When we call to mind how recently we commenced our efforts, and the difficulties we had to contend with for some time, and then consider the improvement the children have made, we cannot help saying, "hitherto the Lord hath helped us."

"I have told you we had 42 steady scholars; after Christmas we shall perhaps venture to increase our number a little; for though we are too limited, both in our funds and in our assistance, we can hardly feel satisfied to refuse the request of these poor ignorant and half starving creatures. We know that the gold and silver is the Lord's, and that the hearts of all men are in his hands—and when he says give, who dares withhold? when he says go, who dares stay back?

"We are very much in want of little books, suited either for our school or rewards. Perhaps among your good friends you could make us up a small packet and forward it."

CHILDREN IN INDIA.

By a recent letter from Serampore, it appears, that although several schools for the native children had been broken up in consequence of the inundation there about a year since, yet means are adopting to establish others. A new one was to be erected last summer to be called the Chatham Union School. There is a most remarkable willingness in the children to learn, and as surprising a willingness in their parents that they should be taught. This thirst for knowledge in the pupils, and this disposition to encourage its attainment, may be considered amongst the most pleasing features on the face of society in India. To produce this state of feeling seemed to the missionaries, a few years since, a Herculean labour; but God has effected it with infinite ease, and to him be the praise and the glory. Let our prayers ascend, that this knowledge may be attended with the regenerating power of the Holy Ghost, in the salvation of multitudes from the wrath to come.

[*Watchman.*

From the Recorder and Telegraph.

"A CARD."

Ordinary Christians have been accustomed to place much dependence on the learning and good judgment of such men as Dr. Mill, Sir Isaac Newton, Dr. Lardner, and others; who supposed they had proved from a thorough examination of the testimony of the primitive Fathers of the Christian Church, that the book of "*Revelation*" was written by the inspired apostle John, and that it is of course a part of the Book of God. They have also been accustomed to acquiesce in Sir Isaac Newton's explanation of the number 666, "the number of the beast," mentioned in the 13th chapter, as being expressed by the Greek word *Lateinos*, the letters of which make exactly 666, and the word is "the number of a man," or denotes the *Man of Latium* or *Rome*, and indicates also the "Catholic Beast;" for the Catholic church is in its name, in its liturgy, and in the location of its seat, *Latin*; "The Romish church *Latinizes* in every thing;—mass, prayers, hymns, litany, canons, decretals, bulls, councils, Bible, and every thing in *Latin.*"

But *General Alexander Smyth*, "of the House of Representatives," has put to flight, as he believes on his honour, all these erroneous notions of ordinary Christians; and imagines, that the name of a Roman emperor, changed into Greek, is denoted by the mystical number 666. Now in this one thing General Alexander Smyth, as I certify upon my honor, is certainly mistaken; and his modesty, so much greater than that of his namesake Alexander the Great, has prevented him from seeing what I now *proclaim*,—that his own name in Greek, with the exclamation Ω perfixed to it, (and who can ever hereafter utter his name without this exclamation perfixed?) makes out the precise number 666! Here it is—

Ω Αλεξανδρος στμυθε! *

The character στ, called *Episemon*, and denoting the number 6, may be resolved into *Sigma* and *Tau*, i. e. S and T; the name will then stand, in English letters, *Stmeithe*, or, by changing the place of the final e. *Stemieth*. This perhaps was the original method of writing the Greek name; but as it cannot be pronounced without a kind of *scornful* expulsion of the air, this may be the reason, although a very foolish one, why it was softened down into *Smeithe*, or *Smyth*.

The exclamation Ω counts in Greek	70
Alexandros makes exactly	521
Semeith makes also exactly	75
So that we have the precise number	666

made from the words

"O Alexander Smyth!"

The Greek characters for 666 in the Book of the Revelation are these, χξς. Cannot General Alexander Smyth see that ξ, the most essential letter in his Christian name, denotes Alexander? and that στ, the first character in his surname, expresses Smyth? Can he not see too, that χ stands for χαιρε, or *hail*, a term of exclamation and applause, properly rendered in English by *O*? Here again Mr. Smyth, if his modesty would allow of it, might find in the three characters, χξς, the words

"O Alexander Smyth!"

A Friend of Truth.

* Never mind the grammar.

OBITUARY.

DIED—On the morning of the 22d. inst. at his residence in Courtland-st. N. Y. the Rev. John B. Romeyn, D. D. pastor of the Presbyterian Church in Cedar-street, and senior member of the Presbytery of New-York, aged 47 years.

Dr. Romeyn had been for 27 years employed in the ministerial office. He was graduated at Columbia College in this city at the early age of 17, and pursued his professional studies with his father, the Rev. Dr. Romeyn of Ulster county in this state, and with the late Dr. Livingston of New-Brunswick. Previous to his settlement in New-York, he was temporarily established at Rhinebeck, at Schenectady, and at Albany. His labours in the ministry have been attended with the Divine blessing in an eminent degree.

His funeral was attended on Thursday afternoon; a very great concourse of citizens, with most of the clergy being present. The procession moved from his late residence to the church of which he had been pastor, eight clergymen of different denominations supporting the pall. The Rev. Dr. Rowan commenced the services at this place by reading the Hymn,

"There is a land of pure delight,
Where saints immortal dwell," &c.

after which the Rev. Mr. McCartee offered a prayer. A funeral address was next delivered by the Rev. Dr. McAuley, of a most solemn and affecting character. The body was then removed to the church-yard in Wall-street, and deposited in a vault by the side of his late fellow labourer in the ministry, the Rev. Mr. Whelpley.

A funeral sermon will be delivered in the Cedar-street church on Sabbath morning, by the Rev. Dr. Rowan.—

——At Weinheim, on the Rhine in Germany, on the 12th November last, the Rev. Samuel Fisher Darrach, of this city, in the 26th year of his age. He was the third son of the late James Darrach, of this city, was a graduate of Nassau Hall, New-Jersey, and was licensed by the Presbytery of Philadelphia, in the fall of 1823. He laboured for a few months in this city and its neighbourhood, but his constitution having been impaired by frequent attacks of intermittent fever, he undertook a voyage to Europe, as well to recruit his health as to improve his mind by travel. The disease which terminated his life was rapid and severe, but it is consoling to his numerous relatives to know, that he received every attention which the frienship of his fellow traveller the Rev. Dr. Caldwell, of North Carolina, could effect, and that the best medical skill, and sympathetic attention of the chief magistrate and inhabitants of the town of Weinheim were afforded to him in his last illness.

POPERY ALWAYS THE SAME.

We make a few extracts from the following barefaced piece of Popery, in Dublin, for the purpose of showing what Roman Catholics are in the nineteenth century.

"PURGATORIAN SOCIETY.

"Have pity on me, have pity on me,
"At least you my friends.
"Instituted March, 29, 1806, and held at the Evening Free School, 43, Meath Street.
"In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

"*It is therefore a holy and wholesome thought to Pray for the dead, that they may be loosed from their sins.*"—Maccabees chap. xii. ver. 46

"The Members who compose the Society of the Office for the Dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing in conformity of the Divine precepts of the Holy Catholic Church *to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory*, and inviting all tender hearted Catholics who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, *who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purposes of shortening the duration of their sufferings by the most easy means imaginable*, have agreed to, and adopted the following Rules, viz.

"Rule i. That the affairs of this Institution shall be regulated by the Superior, Rectors, and six of the Members who compose the office for the Dead, who shall attend every Sunday and Wednesday night, at nine o'clock throughout the year, at the above named place, or any other place which may be hereafter appointed, and there with attention and devotion recite the Office for the Dead, agreeable to the attention that shall be then mentioned.

"Rule ii. That every well-disposed Catholic wishing *to contribute to the* relief *of the suffering souls in purgatory, shall pay one penny per week*, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations and friends of all the subscribers to the Institution in particular, and the faithful departed in general.

"Rule vii. That every member of the Office for the Dead who serves the Society in the capacity of Superior, shall at the time of his death *be entitled to the benefit of three masses*, to be offered for the repose of his soul, and also every member who serves the office of Rector, shall be entitled to the benefit of *two masses*, and every subscriber without distinction, shall be entitled to the benefit of *one mass each*, provided that such member or subscriber shall die the natural death, *be six months a subscriber to the Institution, and be clear of all dues at the time of their departure*; that care shall be taken by the surviving Superior and Rectors that such soul's masses are punctually performed, agreeable to the intent and meaning of this institution.

"Rule viii. That the Superior, Rectors, and Council be empowered to make (as occasion may require,) such bye laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said bye laws are to be laid before the body at large for their approbation: and that four shall form a quorum in that Council.

"Rule ix. That the Superior shall on every All-Souls-Day, *advance to the parish priest* of Meath-street Chapel whatever sum is necessary *for obtaining an insertion in the Mortality List* of the Altar, the names of the parents, relations, and friends of all the subscribers to this Institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

"N. B. Subscriptions received every Sunday night as usual, and new subscribers registered."

For the following extract of a letter from Rev. H. Bingham, one of the Missionaries to the Sandwich Islands, we are indebted to the politeness of Professor Hall, of this city. Though an extension of geographical and scientific knowledge is not a main object of Missions, it is an incidental one which may be attained without any diminution of effort for the spiritual welfare of the heathen. The Missionary needs relaxation, as well as other men; it is reasonable that he should have it. And while the acquisition of such knowledge fits him for greater usefulness in the immediate sphere of his action, it affords an innocent and rational gratification to others in his native land, and excites an interest in favour of Missions, in some hearts that are not stimulated by the higher motives of the Gospel. 'Christ will be preached,' and herein we ought 'to rejoice.'

Oahu, Sandwich Islands, March 13, 1824.

My Dear Sir,

Though far removed from my *Alma Mater*, and from my beloved instructors, and though for several years I have had almost no intercourse with them, I still cherish a most lively and grateful recollection of them, and an increasing desire for their welfare.

Your kind letter has been gratefully received. In compliance with your request, and as a slight token of my affectionate remembrance of you, I sent you some time since, by the way of Nantucket and Hartford, a few trifling specimens of minerals, &c. which I presume you have received, and to which I hope to make some additions, if the unremitting demand for my incessant labours here will allow me to gratify my own feelings and yours. The Islands, however, are extremely barren of valuable minerals and curiosities, except the single article of lava, which abounds to a great extent, especially on the principal island Hawaii. Some of our number have, during the last year, twice visited a large volcano now in action on that island. Messrs. Ellis and L. Chamberlain descended several hundreed feet down the sides of its huge crater, and brought away a back load of curious specimens of lava, of which I hope to send you one or two. Mr. E. took two drawings of the crater, which I hope you will see published, either by the American Board, or by the London Missionary Society, together with many other interesting views of the natural scenery of the islands, and representations of ancient and modern customs of the people, prepared by Messrs. Ellis and Stewart.

I have learned to-day, that Dr. Blatchely, now residing in the neighbourhood of *Mauna Kea*, has lately, in a tour of 10 days, ascended to the top of that snow-capt mountain; but the particulars of his visit he has not communicated. The journal of a late tour of that island, by several of our number, is soon to be sent home, which will contain some valuable information. We have forwarded to the Board a thermometrical journl for one year, but I do not see that they have noticed it. You doubtless would be pleased to see a summary of it if they should publish it, as you have inquired particularly as to the temperature and salubrity of this climate. The heat is never so intense here as on many days of the autumn months in New-England, nor is there much difference between the degrees of heat of any two months in the year. The range of the thermometer is very limited, the greatest heat being 38 deg. of Farenheit, the lowest heat 59 deg.; mean heat for the year, 75 deg. You perceive by this the degrees of heat here during the whole year are just about equal to what you experience in New-England from the middle of May till the middle of June, except in the direct rays of the sun, where the mercury rises higher here than with you.

But, my dear Sir, this country is interesting principally as a field of missionary labour, where from among nearly 200,000 immortal beings and their countless descendants, deriving a fallen nature from our common father, the great Redeemer is beginning to raise up a precious seed to serve him, purified by his atoning blood, enlightened by his word, now proclaimed statedly in their own language, on four of the principal islands of the group, new-created by his Spirit, to join in the everlasting anthems of the redeemed. By the Missionary Herald you get the history of what the Lord has been doing here.

Very affectionately yours in the bonds of Christ our Lord,

H. BINGHAM.

[*Conn. Obs.*

IRON CHURCH.

St. George's church, Liverpool, is an object of considerable architectural interest for its taste, and as having been nearly the first iron church erected in the kingdom. The whole of the frame work of the windows, doors, pillars, groins, roofs, pulpit, and ornamental enrichments, are of cast iron. The length is 119 feet, the breadth 47. It is ornamented by a splendid cast window of stained glass. The tower, raised to the height of 96 feet, and standing on a hill, the site of an encient sea-beacon, is elevated 345 feet above high water mark, and commands one of the finest views in the kingdom, comprehending the town and shipping of Liverpool, the estuary of the Mersey, the level surface of Lancashire, as far as the eye can trace the prospect, with the craggy hills of Wales toward the west, and towards the north-east the distant mountains of Cumberland and Westmoreland.

DEPLORABLE IGNORANCE.

The following statement, contained in a letter to the Editor of the Christian Mirror, discloses a state of ignorance, which calls loudly for the interposition of Christian benevolence. The letter is dated at Old Town, on Penobscot river, in Maine, Feb. 2d, 1825.

N. H. Repository.

The past week I visited a family on the Penobscot river, a few miles above this place, on my way to another settlement.—As the day was stormy, the travelling bad, and being fatigued with walking, I called into a house to rest my weary limbs. On entering it, I was struck with the appearance of an old gentleman who was placed in the corner of the fire-place, and who appeared not to notice any thing that was going on about him. His locks were grey with age; his eyes dim, or rather were entirely darkened; his beard was long, as if not having felt the steel for weeks; and his ears refused to admit the melody of sound, or the articulation of language. In his family were nine children, one of whom I asked some questions respecting his aged grand parent and the rest of the family. He was a young man, 20 years of age, having the appearance of sprightliness, and of possessing a good degree of native genious and intellect. He informed me, that his grand parent was 98 years old, and could neither see nor hear, except the voice was exceeding loud. I asked the young man if he could read? No, was his reply. He could not even tell a letter of the alphabet, or write his name The other 8 children of the family were in the same situation in this respect. He expressed a strong desire to be instructed; but poverty had deprived him and them of the means of instruction.—His father, as he informed me, could neither read nor write his name. He lives in a neighbourhood which contains 34 children all but two or three of a proper age to attend school. The mother of this family said she had lived in the place 18 years, and had scarcely neard a sermon in the whole time. Now, Sir, this is only a solitary instance. From personal observation I might relate many instances of a like kind. One who was the mother of a numerous family, on inquiry she had a Bible; but remarked, that "it does me no good, for I cannot read a word in it." She had never learned to read. But I forbear. If some of the devout people of God, who have the gospel, schools and wealth in abundance, knew their situation, and felt for them, would not the present ignorance and moral darkness be chased away from this region, by means of those treasures which would be poured into the Maine Missionary Society? When will christians feel for others, in some measure as they do for themselves? I would give further particulars did circumstances permit.

Yours, &c. *****

HEALTH OFFICE,

FEBRUARY 26, 1825.

Interments in the City and Liberties of Philadelphia, from the 19th to the 26th of Feb. 1825.

Diseases.	*Adults.*	*Children.*	*Diseases.*	*Adults.*	*Children.*
Apoplexy,.......	2	0	*Brought forward,*	33	16
Atrophy,..........	1	0	Old Age,..........	3	0
Burns,.............	1	0	Palsy,...............	1	0
Casualties,.........	0	1	Still born,.......	0	1
Catarrh,..........	1	2	Unknown,.......	0	2
Consumption of the Lungs,....	7	0	Total.......56—	37	19
Convulsions,......	1	6	Of the foregoing there were:		
Dropsy,..........	3	2	Under 1 year.......		13
of the Breast,	1	0	From 1 to 2		2
Drunkenness,....	1	0	2 to 5		2
Debility, ...	1	1	5 to 10		1
Erysipelas,.......	1	0	10 to 20		1
Fever, ...	1	1	20 to 30		5
Remittant,....	1	0	30 to 40.......		8
Typhus,......	1	0	40 to 50		9
Hives,...............	0	1	50 to 60		5
Inflammation of the Brain,.......	3	0	60 to 70		5
Lungs,.......	4	0	70 to 80		2
Peritonæum,.......	1	0	80 to 90		2
Insanity,..........	1	0	90 to 100		1
Jaundice,..........	0	2			
Mani-a-Potu,.......	1	0	Total..........		—56
Carried forward,	33	16			

Of the above interments, 12 were from the Almshouse, and 8 people of colour are included in the total amount.

By order of the Board,

JOSEPH PRYOR, Clerk.

ST. ANDREW'S CHURCH.

Notice is hereby given, that on Sunday, the 13th, by Divine permission, Confirmation will be administered in this Church by the Rt. Rev. Bishop White. Those who are desirous of being confirmed, or of being instructed on the subject, will meet in the vestry room of said Church, on Monday and Thursday afternoons next, at half past three o'clock.

The names of those who are to be confirmed, must be given to the Rector previous to Friday, the 11th inst.

AUXILIARY BIBLE SOCIETY.

A Sermon will be preached next Sabbath evening, the 6th inst. by the Rev. Mr. Jones, of Woodbury, N. J. in the Third Presbyterian Church, of which the Rev. Dr. Ely is pastor, after which a collection will be taken up in aid of the funds of the Philadelphia Auxiliary Bible Society.

The members of the various Bible Societies and associations in the city, are respectfully invited to attend.

AN ADDRESS

Will be delivered by Doct. B. Rush Rhees, on Tuesday the 8th inst. at 12 o'clock, in the Hall of the Medical Faculty of Jefferson College, in Prune-st. near the Washington Square, explanatory of the purposes for which a new Medical School has been recently instituted in this city.

Students of Medicine, Physicians, Clergymen, members of the Bar, and citizens generally, are invited to attend.

PLEASANT STORIES,

Containing the Bunch of Cherries, Straw Hat, the Starthing, the Green Shoes, Emily and Henrietta, histories of Ben the Sailor, and Ned the Soldier, Emulation, or the benefit of good example. The whole illustrated with engravings. Just received, and for sale by

S. POTTER & CO.

Booksellers, No. 115, Chesnut-street.

March 5, 1825.

BIBLICAL REPERTORY,

Being a collection of Tracts in Biblical Literature,—by CHARLES HODGE.

Published quarterly, in Nos. of 150 pages each, at $4 per annum.

Subscriptions will be received by

S. POTTER & CO.

Booksellers, No. 115, Chesnut-street.

March 5, 1825.

SOUTHEY'S

BOOK OF THE CHURCH.

Bickersteth on the Sacrament, revised by the Rev. T. G. Bedell—Shepherd on the daily service of the Church—Smythe on the Apocalypse—Wolf's Missionary Journal and Memoir—Taylor's Holy Living and Dying, large print—Pearson and the Creed, and Burnet on the Articles—Jebb's Sacred Literature, and John's Archeology—Mant on the Psalms, and Louman on the Ritual—Schlousner's Lexicon, and Schmidt's Greek Concordance—The two Rectors, and Body and Soul—Confessions of a self justified Sinner—D'Oyly and Mants Family Bible and Bishop Brownell's Prayer-Book, both of which are recommended by the house of Bishops, together with many other valuable works, all which will be sold on the lowest term, by

S. POTTER, & CO.

At their Book and Stationary Store, No. 115, Chesnut-street, opposite the Post-Office, where may be had all the new publications, and where Library Companies, Country Merchants, Teachers, and others, will be dealt with on the most liberal terms, for cash or acceptances.

March 5, 1825.

PRAYER BOOKS.

STAVELY & BRINGHURST,

No. 70, South Third-street,

HAVE FOR SALE,

A GENERAL assortment of Prayer Books, in plain and fancy bindings, which they offer for sale, on the most reasonable terms.

January 8, 1825.

POETRY.

For the Philadelphia Recorder.

THE SABBATH.

Six days to man has the Creator given,
Reserving to himself but one in seven ;
Nor for himself is this reserve alone,
The boon is ours, the advantage all our own.
To rest our labours on this weary stage,
To sooth the sorrows of our piglrimage,
To taste the fount whence all our bliss must
come,
And bring us on to our celestial home ;
Low on our knees within his courts to fall,
In praise to him who made and blesses all,
Then sacred, sacred, let his Sabbaths be ;
Nor rob with sacreligious hearts the Deity ;
Else anguish shall attend thy impious gain,
And all thy wishes, all thy toils be vain.
Dashed from thy lips the cup of bliss shall fall,
Or tasted—turn to bitterness and gall ;
Thy joys shall vanish—all thy hopes shall die,
Like Sodom's fruits before maturity,
This earth thy care no more shall smile for you,
Briers and thorns shall every path bestrew,
And Heaven be lost for ever from thy view.

J. W.

TO MY ELDEST BOY,

THEN FIVE YEARS OLD.

[From poems by a Clergyman.]

My boy ! I mark a lustre bright,
That kindles in thine eye,
And now, anon, the liquid light
Of heaven-born ecstacy.
My child, it is the spark divine,
Lights up that little face of thine.

O never quench that blessed light,
Infus'd by God above,
To lead thee on thy path aright,
A token of his love ;
To be the beacon to thy soul,
To light it to its destined goal.

Then ever shun the sinner's ways,
That lead to death and shame ;
Love thy Creator all thy days,
And venerate his name ;
Scorn the low things of time and sense,
And trust in his good providence.

And bend to him thine infant knee,
And he will bend thy will,
In his own arms encompass thee,
And shield from every ill ;
And bear thy soul, when thou shalt die,
To his own paradise on high.

DYNG HOURS, NO. 22.

REV. W. GRIMSHAW.

This eminently good and useful man was a clergyman of the church of England, and perpetual Curate of Haworth, in the parish of Bradshaw, Yorkshire. He was a "burning and a shining light," and served his generation by the will of God. For him, "to live was Christ, and to die was gain." After a life of undissembled piety, and almost unexampled activity and usefulness, he fell asleep in Jesus April 7, 1763, in the 55th year of his age.

The cause of his death was a malignant putrid fever, with which the scene of his labours was visited, and of which many other persons died. Before he was taken ill, he had a presentiment that one of his family would fall a victim to the prevailing contagion. In visiting the sick, he caught the infection, and from the first attack, expected and welcomed the approach of death. He found, in the time of dissolution, the benefit of that religion which he had enforced in his ministry, recommended by his example, and which so often had made his soul to

"Swell unutterably full
Of glory, and of God."

The king of terrors being divested of his sting, was hailed as the messenger of mercy, who was to conduct him into the presence of his father and his God. When Mr. Venn (says the Rev. J. Crowther,) asked him about the state of his mind, he replied, "As happy as I can be on earth, and as sure of glory as if I were in it." At another time he said to his housekeeper, "O Mary, I have suffered the last night, what the blessed martyrs did ; my flesh has been, as it were, roasting before a hot fire. But I have nothing to do but to step out of my bed into heaven, and I have one foot upon the threshold already." An old friend calling to see him in his illness, Mr. Grimshaw took hold of his hand at parting, and said, with true simplicity, "The Lord bless you, Jerry ; I will pray for you as long as I live ; and if there be such a thing as praying in heaven, I will pray for you there also." "Mark the perfect man, and behold the upright, for the end of that man is peace."

Where is the individual that will not exclaim, "Let me die the death of the righteous, and let my last end be like his ?"

Mr. Grimshaw was buried in the church at Luddenden, near Halifax. The funeral was plain, yet attended with circumstances that made it more solemn and affecting than even the pompous funeral of Nelson. Almost the whole neighbourhood followed his corpse for six or seven miles, making the air resound with sighs and groans, and bedewing the road with their tears. The Rev. Mr. Venn, then Vicar of Huddersfield, preached a funeral sermon for him at Luddenden and Haworth, and Mr. Romaine preached another in London, at St. Dunstan's in the West.

"Remember them who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."

Extract from a late work called "Tales of an American Landlord," containing sketches of life, south of the Potomac.

On arriving at the house, which was but a short distance from the tavern, they found it crowded to overflowing. The men arranged on one side, the women on the other. In a corner, next to the pulpit, the members of the class were collected ; distinguished from the rest of the congregation by the plainness of their dress, and that particular physiognomy and cast of countenance which in that day, marked the Methodists as a peculiar people.

As the tide of persons pouring in to hear the celebrated brother Fell, continued to overflow the house, the elders, in the corner, squeezed themselver closer together, or took their seats on the steps leading to the pulpit, whilst at each remove was heard a groan, intimating their reluctance to be disturbed in the meditations in which they were engaged, but, at the same time, graciously beckoning some individual, who was particularly at a loss how to bestow himself, to to take the seat they had vacated.

The Colonel, who either disregarded or was ignorant on the subject, that the separation of the sexes was one of the customs of the place, (for until this moment he knew not, by actual observation, what the inside of a Methodist meeting was made of,) took his seat on a bench with the ladies, which, on a nod of intimation from the preacher, that such was his pleasure, was given up for their accommodation.

After singing and a short prayer, from the person mentioned as the travelling companion of Perkins, the latter rose and came to the front of the pulpit, looked around on the congregation, as though he would satisfy himself what description of persons he was to address. As his eyes withdrew from this scrutiny, he adjusted his spectacles—turned over the leaves of the Bible before him, deliberately, as looking for a particular passage, which having found, he doubled down the leaf, looked at his watch, and commenced his discourse.

I should in vain endeavour to give the reader any idea of the manner in which he called the attention of the congregation, to the awful declaration of the apostle which he had taken as his text, "We must all appear before the judgment-seat of Christ."

For a short space, he reasoned on the necessity of immediate preparation for that tremendous day, from the shortness and uncertainty of life. But it was not on convincing their reason that he counted ; he soon addressed himself to their feelings, their passions ; and he well knew how to rouse them ; he threatened, he persuaded, he warned, he exhorted : at times he was familiar, then suddenly adopting the sublime images and language of inspiration, he was solemn and grand. Thus after having derided them for their fear of being brought before an earthly tribunal, and having their actions tested even by human judgment, he thus broke out :

"White-livered sinners ! do you fear what man can do unto you ? how then will you be able to stand before the judgment seat, on the great and terrible day of the Lord ! Oh ! my poor, miserable perishing fellow-creatures, how will you, how can you, stand before Him ? Will you say, we were deceived ? we thought we had made a covenant with death, and with hell we were at agreement : we thought when the overwhelming scourge should pass by, it would not come near us. My heart sickens, my flesh creeps, when I think on your danger. Oh ! for breath to utter my fears for your safety—my horrid forebodings of your dreadful doom ! Oh ! that my head were waters, and mine eyes a fountain of tears, that I might weep, and howl for the miseries which will come upon you. When your covenant with death shall be disannulled, when your agreement with hell shall not stand, when judgment shall be laid to the line, and righteousness to the plummet, when hail shall sweep away your refuge of lies, when waters shall overflow your hiding place—how will you, how can you escape ? Yes !" said he, his voice swelling to its utmost pitch, and filling, and even shaking the house ; "when the trumpet shall sound, and the dead shall be raised, and in a moment, in the twilkling of an eye, all shall be changed : when you see the Son of man making the cloulds his chariot, and riding on the wings of the wind, a devouring fire going before him, and after him a flame burning ! But see ! see ! he sitteth on his throne—he is clothed with light as with a garment—he is arrayed in majesty and honour. Behold, his eyes are as a flame of fire—his voice as the sound of many waters ! Oh, sinner, how will you, how can you, stand before him ? Will you call on the mountains to cover you, the rocks to fall on you ? Alas ; the mountains, the rocks the earth itself, will be fleeing away. Naked and defenceless thou camest from eternity, and naked thou must return to it. Blind creatures that you are ! that now sit like stocks and stones, as though these awful things concerned you not, what can avert, what can delay your sentence,—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels ?" For hear it, hear it, and tremble,—"The wicked shall be turned into hell ; and all the people who forget God."

Here he paused ; and looking round on the congregation, the inquiring glance of his penetrating eye seemed to ask, "what effect have I produced, and how shall I turn it to their advantage ?" Then wiping and laying by his spectacles, he stood silently collecting himself, as it appeared, for a last effort. The shades of evening were falling deep ; the suffocating air of the morning had been changed by the gust, for cold, raw blasts of wind, which now howled mournfully through the old oaks, by which the house was surrounded and entering through many a crevice, waved the thin gray locks of the old preacher ; whilst the setting rays of the sun streaming through a window, rested on his face, and gave to his countenace (at all times remarkably indicative of high-wrought feelings, but now lit up with the animation of one who believed that life or death was in each word he spoke,) an expression that was scarcely earthly.

"Visions of horror !" cried the old man, starting back, and violently compressing his hands, "spare my aged sight ! ye unblest feelings, crowd not on my soul ! What, heard ye no shriek ? breathed not a browner horror on these walls, as the angel of mercy found the task was vain, and gave the last tug at the sinner's heart ? Oh wretched, hapless, miserable creature ! and is it even thus with you ?—have you, indeed, resolved to brave the terrors of the day of wrath ?—have you, indeed, 'denied the Holy One, and the Just, and desired a murderer to be granted unto you ?' 'No, no,' methinks you exclaim, it is not so bad as that.' How, how ! not so bad as that ? If you have experienced one feeling of regret for your mispent time, one desire to improve the future to your soul's advantage—if your heart and your reason have made one confession this evening, that the things which I have spoken are true ; and believing that you must one day appear before the judgment-seat of Christ, you have notwithstanding put these things from you—(recollect, they were the precious gifts of God !)—and are now sitting down, easy and contented, determining to put off your reformation to a more convenient season, may all this which I fear for you, be done unto me, and more a lso, if I do not believe that more convenient season will never come to you.

"But hold ! there are some who have not yet dismissed their awakened fears, under the vain hope of finding some more fit time for repentance and reform. For them there is present hope—for them the hand of mercy is now stretched out. But, oh ! as through a glass, how darkly they see—how inadequate are their conceptions of the magnitude of the danger to which they are exposed !—Let me, oh, let me endeavour to point it out !

"You hang over the pit of destruction—you are suspended by a single hair ; beneath your feet ascendeth the smoke of torment ; the bellowings of rebellions spirits mix with the shrieks of the damned ; and the horridly ghastly smile is grinned forth, and the shout of derision is ready to be raised, in expectation that you will reject the offer of heaven, and choose the damnation of hell ?"

The sighs, ejaculations, and sobs, which had for some time been, as it seemed, suppressed with difficulty, now broke forth, and many were the wild cries of terror which these fearful words produced.

"What are you moved at last ?" said the preacher ; 'do you really profess a care for your immortal souls ? Do you wish to have Christ to rule over you ? do you wish to be on his side, and to be numbered with the sheep of his flock ? Will you clasp the hand which is even now extended towards you ? Well, if this be the case ——— Silence ; I have a message to you.

"Jesus Christ, of whom it was said, whilst he dwelt among us, that this man receiveth sinners, is to day, yesterday and for ever.—He still receiveth sinners ; and I am commissioned, and here is my authority—(clasping the Bible)—here is my authority for assuring you, if you come to him, he will in no wise cast you out. Courage my brethern, courage ; stretch forth your withered arms towards him ; his gracious hand is even now extended—*now*, even *now*, whilst my voice is sounding in your ears. Clasp it—grasp it with confidence—grasp it, as the drowning wretch grasps the spar which shall save him from sinking—and, you are safe. Now perhaps you will say, 'we intend to do so, but are not yet prepared ; so momentous an attempt requires time and deliberation ere we venture on it, these things must be done calmly and considerately.' Shock not my ears by an expression of such horrid ingratitude—let me not despise you for such brutal apathy. If you were to consider until the day of judgment, unto what wise conclusion could you come, unless it were to close in with the offers of your Saviour ?

"What, does your soul hang quivering in the air ? is it suspended, equipoised between heaven and hell ? Are you ignorant at what moment the fingers of mercy may relax their hold, and drop you in the lake which burneth with fire unquenchable ? And yet you must needs take time to consider if you will repent towards God, and have faith in our Lord Jesus Christ, and be saved.

"But again ; you cannot, you say, so suddenly change your hearts and lives ; you cannot rashly commit yourselves, to give up your innocent and rational amusements.—Now, out on you—shame on you—dolts, idiots that you are, for such perversion of language. Call you that rational, call you that innocent, which prevents your acceptance of pardon, and peace, and joy, at the hands of your Redeemer ? As well might the loathed reptile spider refuse to disgorge its bloated bag of poison, on an offer of rescue from the fire into which it was to be thrown, as for you to falter and parley with your sins—your pleasures, your amusements, I care not what you call them—whilst you lose the hopes of everlasting life.

"My message is said, my exhortation is given ; I can do nothing more for you, than recommend you to God, and the Son of his Love. Let us pray."

The sketch I have attempted to give of the foregoing sermon, would be considered as feeble indeed by those who heard it. I can convey no idea of the effect which the venerable appearance, the awful intonation of voice—the confidence, the decision, the boldness, which the belief that he was moved to speak, not as mere man speaketh—produced on himself and on the congregation.

The invitation to prayer was unanimously and simultaneously accepted, so far as regards posture ; they all kneeled. A significant look from the preacher to the young person mentioned as being in the piazza on the arrival of Col. Berkley, was unobserved ; and whilst in deep and awful silence, there was a general expectancy, and even dread, of again hearing that voice which had in such harsh terms portrayed the dangers to which they were exposed, the Throne of Grace was most humbly, most devoutly addressed, in accents so soft, so sweet, yet so distinct, as can only be described in the beautiful lines of the now neglected Denham ; they were, indeed,

"Though deep, yet clear—though gentle, yet
not dull ;
Strong without rage—without o'erflowing, full ;"

and seemed to come from the inmost soul of one fully sensible that he was in the immediate presence of Him, who had promised to be in the midst of those who were gathered together in his name.

To many, in whom convictions of their hapless situation had been produced, and whose aspirations for deliverance were sincere, it sounded like the pleadings of a disembodied spirit, which, though freed from the encumbrances which flesh is heir to, was still bound by ties of love and affection to those it had left behind. So soothing, so delightful was the sensation produced, that when the old preacher, carried away by the vehemence of his feelings, cried in a voice high above that of the pleader, "Lift up your hearts !" there was a sweetly thrilling murmur responded from every part of the house,

"We lift them up unto the Lord !"

It was remembered, and afterwards mentioned, that when the first words of the stranger's prayer were pronounced, Colonel Berkley had raised his head and looked round, and his agitation for a few moments was very great ; it appeared, however, to subside suddenly, and no further notice was taken of the circumstance. When the congregation rose at the conclusion of the prayer, Col. Berkley remained in his kneeling posture. A cry immediately after arose, of "look to Col. Berkley !" and the old preacher rushed forward, with the exclamation of, "Forgive me, Heavenly master ! if I have exceeded my commission—the experiment has been too much for him." The young stranger was endeavouring, in an agony of terror, to raise him up, without assistance—he was unable to do so ; the poor old gentleman had been struck with a paralytic affection, and was deprived of speech and motion.

The situation of Mrs. Belcour and her daughters, was distressing. The congregation, from motives of interest or curiosity concerning Colonel Berkley, or probably from both these causes, did not leave the house, and the press around the place where the ladies stood, became extremely disagreeable. Besides her distress at witnessing the situation of her old friend and acquaintance, Mrs. Belcour was in an agony of impatience and chagrin at perceiving that both her daughters, but particularly the youngest, had suffered their feelings to be highly wrought on by the Methodist preacher.

The landlord of the inn now arrived to their assistance, and pressing them through the crowd, conveyed them safely to his house.

From the Ontario (N. Y.) Freeman.

Fire without Wood, and Light without Candles.—In the course of the past week, many citizens of this village have visited the house and farm of Mr. Allen Loomis, of Middlesex. On a declivity west of a hill, about three miles east of the margin of the Canandaigua Lake, and twelve miles distant from this village, for several years past places on the farm have been noticed from whence emanated an exhalation, which, on the application of a lighted torch, suddenly took fire, and continued to burn for some time. These spots, marked by a want of vegetation, and a blackness on the surface of the earth, are comprised within an area of four acres. Between this site and the lake, there are some other places of a similar appearance. When this land was first cleared, about twenty years ago, it resembled a quagmire ; and since its improvement and exposure to the sun, the earth has become more compact. The surface is a light mould, and under that rests a bluish clay, to the depth of 7 or 8 inches.

In one of these places, whence inflammable air issues, the proprietors have sunk a well to the depth of about eight feet. The air constantly rises through the water at the bottom of it, and has been confined at top by planks and earth. In the centre of these planks has been fitted a section of a hollow tree, to the height of three or four feet, and secured in such a manner as to form a pent-stock. From this pent-stock the air has been conducted in pump logs, of one and a half inches calibre, to the house, distant 27 rods.

By the side of the house is raised another pent-stock, and into its side at the height of about six feet, is inserted the muzzle of a gun-barrel. This gun-barrel conveys the gas two or three feet into his kitchen, and through the proper aperture in the side of the barrel, there issues a stream of air, when burning, to produce a flame of 14 inches in height. On removing the wooden breech pin, the flame issues from the end thereof, and rises about four feet before the combustion is complete. The logs are continued under the house, and from them another gun-barrel of three-fourths inch calibre, conducts it into a culinary stove through its bottom plate. On lighting this current of air, diffused by a tin, perforated in the shape of an inverted cullender bottom, sufficient heat is created to warm a stove for the purposes of baking and cooking. Next the apertures whence the air issues, it burns with a blue flame for the distance of two or three inches, and the remainder assumes ordinary appearances.

By night, in the blue flame, you frequently observe light scintillations. On extinguishing the flame, and letting the air escape, the room is shortly filled with an air unfit for respiration. Persons experience a sense of suffocation by breathing it freely. The stoppage of the apertures, or the combustion of this air, renders the atmosphere of the room salubrious. On filling the stove with this air, and re-kindling it, it is so mixed with atmospheric air as to cause a slight explosion, sufficient to force open the doors of the stove, and then it burns steadily. On the sides of the stove and apertures, there collects a beautiful oily lampblack.

This natural curiosity, thus improved and managed by art, excites the attention of people, and the number of visitants is so great as to interrupt the ordinary domestic concerns of the family. Therefore, for self-protection, they have commenced tavern-keeping. The novelty of warming and lighting this house, and the mode of cooking practised, induce the learned and the unlearned, idle and curious, beaux and belles, to visit this place of resort. Perhaps not more than one twentieth part of the air capable of being collected and applied to use, is concentrated by this rude apparatus. The disclosure of these facts furnish a suitable subject for the naturalist and the philosopher. This air is denominated carburetted hydrogen gas, by the most intelligent. Its analysis is a desideratum, and would probably afford further practical results, and hereafter lead to important discoveries.

From the Christian Telescope.

PIOUS CONFIDENCE.

Among the virtues which eminently distinguish the pious worshippers of God, that of confidence, holds a conspicuous place, and produces the genuine fruits of contentment and peace.

Many luminous examples of this virtue are apparent in the history of the patriarchal and prophetic ages, which command our admiration and invite our imitation. The exclamation of the pious psalmist furnishes one of those numerous examples. 'Though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff they comfort me.'

In meditation's silent excursion, he approaches the dark and dreary vale of death, beyond whose impenetrable gloom no human eye can pass, or visual power extend ; conscious of the divine presence, he smiles defiance to the dangers of the way, and welcomes the appalling messenger without a trembling fear ! Whither ! ah, whither are flown the terrors of this all-conquering destroyer of human greatness ?—The radiating beams of pious confidence and hope, have chased their shadowy forms away,' and transformed the hideous spectres of Achor's gloomy vale into angels of kindness, and the messengers of mercy and grace ! the assurance of the divine presence fills the dark abode with beams of morning light, and replenishes his soul with the 'peace of God, which passeth understanding.' He views, in the threatenings of chastisement, and the promises of mercy, the rod and the staff of a Father's faithfulness and love ! the one reminds him of his weakness and folly ; his unfaithfulness and depravity ; the strength of his passions and the imbecility of his resolutions ;—The other points him to an Almighty refuge of grace ; to the arms of a bleeding Saviour ; and to the everlasting triumphs of immortality in the resurrection !

Reader, how ought we to improve this rod and staff, which were so consolatory to the monarch of Israel ? Shall we *follow* a multitude to distrust the designs of infinite wisdom in the administration of chastisement ? Shall we construe these sharper visitations of favour so as to imply any abatement of love in the Father of spirits ?—Rarher let us listen to the admonitions of superior wisdom, which renders plain the path of duty, and introduces us to an acquaintance with the benevolence of the design to be accomplished thereby ;—' My son, despise not the chastening of the Lord ; neither be weary when thou art rebuked of him ; for whom the Lord loveth, he correcteth ; even as a father, the son, in whom he delighteth. No chastisement, for the present seemeth to be joyous, but grievous ; nevertheless, it afterwards yieldeth the peaceable fruits of righteousness unto them who are exercised thereby.' The promise is sure, that 'the Lord will not cast off forever ;' but though he cause grief, yet will he have compassion according to the multitude of his mercies : for he doth not afflict willingly, nor grieve the children of men.

Thrice welcome then, thou hope sublime !
My fears are all subdu'd—
I know that my Redeemer's mine,
Who all my grief endur'd.

I see the page of grace unfold,
Where dwells eternal life :
The riches of his love, untold,
To banish wrath and strife.

Ye trembling sons of grief, arise,
And leave your doubts and fears ;
A Saviour reigns beyond the skies,
To wipe away your tears.

There fields of infinite delight,
Stand open to our view ;
And lo ! a Saviour's boundless might
Shall seal each promise true !

Sunday School Union's House

No. 13, North Fourth Street.

THE Managers of the American Sunday School Union, have taken the house No. 13, North Fourth (near Market) street, where the business of the Institution will hereafter be transacted, and where all communications relating to its concerns, may be addressed.

THE DEPOSITORY

Is now removed from No. 29, North Fourth street to the above mentioned house, where the AGENT will give prompt attention to all orders for any of the publications on the Union's catalogue, which now embraces an enlarged assortment of

Sunday School Books, Tracts, and Reward Books,

Selected with great care by the Committee of Publication, printed in a neat style, ornamented with numerous engravings, and sold at low prices.

The Union also publish the following periodical Works,

The AMERICAN SUNDAY SCHOOL MAGAZINE, is published on the first day of every Month. Each number contains 32 octavo pages, printed on fine paper, and is delivered to subscribers in the city, or sent to any part of the country, by mail or otherwise, as ordered, at *one dollar and fifty cents* per annum, payable in advance.

THE TEACHERS OFFERING, OR SUNDAY SCHOLAR'S MAGAZINE, is published on the first day of every Month. It contains 16 pages, 18mo. is ornamented with engravings, and particularly designed for Sunday Schools, *or other children.*

The twelve numbers, published in a year, make 192 pages, and the price is 37 1-2 cents per annum. Any School, or individual, taking eight copies, (i. e. eight copies of each monthly number,) will be charged only 25 cents each, $2 a year.

TRACTS.

FOR sale by STAVELY & BRINGHURST, No. 70 South Third street, Christ, the Great Sacrifice, A Dialogue between a Socinian and a Bible Quaker. Also, The Triangle, No. 1. Price 6¼ cents.

Jan. 29, 1825.

Phi[...]

Edited by the [...]

VOL. II.

TERMS OF THE PHILADELPHIA RECORDER.

The Recorder is published every Saturday morning. Price $1,25, semi-annually, or $2.5[...] annually, in advance, or $3,00, at the expiration of the year.

THE HISTORY OF JOSEPH WOLF.

(*Continued.*)

I was introduced to the professors of the university at Milan, and I travelled from thence to Novara, in Piemont, where I had a letter for a nun of a convent. She and all her devout sisters received me with great kindness and showed me great hospitality. I remained three days at Novara, where I received a recommendation for Cardinal Cacciapati, and went to Turin. I was so much imposed upon by the landlords in Italy, that I had no more than a penny left when I arrived in Turin. Having recommendations from the foreign ambassadors at Berne to those at Turin and Rome, I went to Count Truchsesz, Prussian ambassador at Turin, and gave him the letter and said to him, That I should write to my benefactor, Duke Dalberg, to solicit some more money, but I did not know where to stay at Turin, till I received it. He said to me, You need not write for money, you may stay with me and my lady eight or ten days, and I will show you the most remarkable things in this city, and will introduce you to the other ambassadors and some learned men, and after that I will give you as much as you want for your journey to Rome.

I observed the church of Christ among the Waldeneses in the valley of Piemont.—Count T. gave me eight guineas. Mr. David Baillie of London, who understood German was at Turin, and finding me in the house of the Russian ambassador, invited me to accompany him on his journey to Genoa at at his expense. By the kindness of that gentleman, I saved my money till my arrival in Genoa, where I was recommended to the consul of Prussia, who took a passage for me in a ship for Civita Vecchia ; but the wind being contrary, we anchored at a town twelve miles from Genoa, more than fourteen days. This was an occasion of sorrow because all things were very dear, and my money diminished from day to day. I could not yet speak Italian, and no one in the ship spoke French. I observed a dominican monk from Spain, and conversed with him in Latin. I told him that I wished not to lose so much time in so miserable a port. The Dominican replied, Patience is a Christian virtue, and we cannot be true followers of Christ without the possession of this virtue, because it proves a want of faith. I was from this time, always in his company, and liked him as a father; he seemed to lose himself in continual meditation on the suffering Redeemer, and united to his religion a humanity which I scarcely found amongst other monks. The contrary wind arose as soon as we arrived at Leghorn, and I landed with the intention of undertaking the journey from thence to Rome on foot, because I feared I should not have enough to pay the captain, if I continued my journey by sea. By the time I had walked a quarter of a mile, I was unable to proceed on account of the heat. In the time of necessity men learn to call upon the Watchmen of Isarel. The reason is this they perceive no help on the right hand nor on the left; but above they can see a Father of mercy who covereth the heaven with clouds, who prepareth rain for the earth, who maketh the grass to grow upon the mountains, and who giveth to the beast his food, and to the young ravens which cry.—He who has a heart renewed by the grace of God, who is able to cry, Abba, Father, looks to that Redeemer who died for us, considers the lilies of the field how they grow, and then he begins to knock at the door of mercy; and often God is pleased to open it.

I kneeled down and prayed, perhaps, two minutes, when a coach came up, containing three gentleman. I asked the coachman whether he had a place for me, and could convey me for a small reward to Florance. He said, he would convey me for half a guinea. I agreed, and I accompained the other gentlemen, amongst whom was a sea-officer of the kingdom of Piemont, who understood a little German, and talked French very well. The sea-officer asked me where I intended to go? I answered, To Rome, to enter the Propaganda, for the improvement of my understanding, and to become a Missionary. He asked, why I did not agree with the coachman to convey me to Rome, as he would pay the landlord for my dinner and bring me to Rome for four guineas. I replied, Because I have only three guineas and a half. The sea-officer offered to lend me two guineas, If I would promise to return him the money when we arrived at Rome. I promised him to do it, having confidence in God's fatherly providence, that on my arrival at Rome, he would supply me with the means to satisfy this generous sea-officer. I continued my journey to Rome, and when I passed Siena, a town of Tuscany, I went to see a house which was once the habitation of a Christian lady called Catharine of Siena, whose spiritual works I had read in the German translations; she spoke with great freedom against the pomp of the Pope, and his Cardinals and Bishops.